

A  
STOREHOUSE  
Of Provision, to further Resolution  
in severall CASES of  
CONSCIENCE,

And Questions now in Dispute;  
for some help to such as need, untill  
*further satisfaction may be given, viz.*

About living above ORDINANCES,  
&c. [ With a Remarkable *Example*, of the  
Restoring of a *Backslider* from them.]

About generall REDEMPTION.  
*What one should believe, that judgeth  
himselfe Carnall?*

Quest. by a Jew, about *Knowing*, and *impro-  
ving Christ*.

About SEPARATION: Offences: *Baptisme*,  
and its Use.

About Communion with unbaptized.  
About *joyning in prayer*, *Baptisme* of a Jew.

With other Particulars, expressed in the TABLE.  
*The first Part.*

50  
By H. JESSEY, a servant of *Iesus Christ*.

L O N D O N,

Printed by *Charles Skimpner* for *T. Brewster*,  
and *G. Moxe*, and are to be sold at the three Bibles in

STORHOVS

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CONSCIENCE

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Alfred Bull 019.1921





2 THESS. 2. 10,

To all such as receive the Love of the Truth,  
that they may be saved. H. Jesse wisheth  
Knowledge to discern , and wisdom  
to make a right Application.

IN this STOREHOUSE  
of Collections of various  
kinds of spirituall Food,  
here is *γαλλα, τυτο, αρτο, η  
σιρα* *Up Milk and Wine ;*  
*Bread , and strong meat ;*  
Some Milk or food for tender Babes ;  
Some wine for fainting sadden soules ;  
Some Bread for strengthening the weak  
in Faith ; ( as pag. 29. 35. 165. ) and  
some strong meates , for such as are  
growne up , and are stronger Persons.  
Wherein each Person should chuse out,  
and chaw , and ruminate on , that par-  
cell of Food , that is the most suitable  
to its owne present condition , And  
this I humbly crave of the Lord , and

A 3  
(1650)

Alfred Bull 019, 1921

## The Epistle

I desire of the Reader; that this may be performed herein. For, this is *one of the Vanities*, that (with griefe) I have beheld, under the Sun; that the Spirit that is in us, (even in Professors of the Gospell,) *lust th after things lesse profitable or pertinent to us*; like that of him, who asked, *What shall this man doe?* which had this check, *what is that to thee? follow thou me:* (John 21, 21, 22.) Thus, whilst there are *distempers* in a Family; when if each did mind his *owne* duty there, all would be quickly *calmed* and *quieted*. But then the Mr. (or Mrs.) minds more, what should be the *servants* Carriage, then his own, the *Servant*, what's the *Masters*, or *Mistresses* fault; So the *Husband* minds then, what's the duty of the *Wife*; the *wife* minds the *Husbands* duty or fault: and thus a *storme* ariseth within, if not without also, &c.

Just so it commonly falls out herein. The *Babe*, or weak Believer, or one that is scarce so much; that now hath  
most

*To the Reader.*

most need of *Milk*, even of the *first Principles of the Oracles of God*; that hath need to be more *unbosomed* of sinne and selfe, by the knowledge of *God*, and of *Jesus Christ*; and of his great love to sinners, and patience and goodnesse towards them; so to lead him to *kindly Repentance*; (*Rom. 2. 4.*) and that hath need of *true peace*, and *assurance* in believing: This *Babe* (I say) or one that cannot say, he is borne anew; through his (or her) owne sinfull *curiosity*, and through temptings and hurryings of *Satan*, to hinder that suitable food, and to prevent it; is frequently most *inquisitive*, after things *lesse pertinent*, and not so suitable: Such as *Dispute about Baptismes*, or *Laying on of hands*, or the like: (which are also necessary, in their due place, to be informed in *Heb. 6, 1, 2.*) And Such as know they are *Believers*, and that are *growne up*; he will be tempring them, either to be *doting upon Questions*, in being taken up with them beyond due bounds:

## The Epistle

Or else, to stand at a stay, and to neglect and sleight searching and enquiring after *farther* Truths, or Discoveries of the mind of God (which by *Degrees* are unveiled:) as if some *Traths*, were not worth the knowing, or due enquiry after.

I have further considered; that as it was with *Iesus Christ* (who is *the truth*;) so it hath been and is, with some of his wayes and Truths, and various dispensations of light to his peop'e; Thus: Behold, they are set, for the rising, and for the fall of many in Israel: (so in *England*) and for a signe which will be spoken against, — That the thoughts of many hearts may be revealed. (Luke 2. 34, 35.) And thus, that they which are approved, may be made manifest. *viz.* That the sincerity of their zeale, love, their meeknesse, and humility, their long-suffering and goodnesse, may be apparant. (1 Cor. 11. 18.) This is for the rising of many: When they shall finde, sprinklings here and there, of other well-affected people, *suiting* with themselves

selves in many things ; yet of *divers* sizes and *Formes* ; some of *higher*, some of *lower* *Formes* ; and all by a wise disposing Providence of the great *School-Master* of all ; for good to all his. Whereby the Lord seemes to allure them all, by one bait or other, to look, seeke , and walke *Godward* , and so *Heavenward*. And hereby all such, as (through Love to their owne lusts ,) close *their eyes* , and *stumble at the word* ; through their owne fault, *doe fall* ; and will thus be left the more *without all excuse*. When the Lord in his Sonne, and servants , hath been (as it were) *Piping* to them ; and by some *weeping* to them by some Christians that are more *cheerefull* , by some more *sad* ones : by some of *larger*, and by some of *narrower* Principles, and practises, about some Ordinances of God ; and yet no means would move, or allure them to hearken.

Before I conclude, I must entreat thee, for Antidotes against the poyson of these times, to accept of these eight

## The Epistle

or nine *Cautions*. 1. *Believe not every spirit*, though never so dazeling: But first *try the spirits*, whether they are of God; ( 1 *Joh. 4. 1.* ) keep close herein to the perfect Touch-stone, the *Holy Scriptures*; as those Noble *Bereans* did, that so *tryed the Apostle*. *Acts 17. 11.* As you will taste, and chew your meat oft, before you swallow it.

2. *Beware you hastily spit not out*, any, good, wholesome food, because its to you a *Novelty*. Be not as those bad persons, that *spake ill of those things they knew not*, or *understood not*. 2 *Pet. 2. 12.* *Jude 10.* (as many of us have formerly done; to our grieve since. )

3. *Beware*, least you (a) judge, or condemn any persons, that are *servants* of Jesus Christ, and walk holily, righteously, and conscientiously (b) because of (c) their *weaknesse in Judgement*, if they hold the (d) Head and only foundation: which rashnesse in judging, is condemned by our Lord. (a) *Mat. 7 5. 12.* and by the *Apostle*, (a) *Rom. 14. 3, 4.*

*To the Reader.*

10. (b) 6. (c) ver. 1. 2. 5. (d) ver. 1. Eph. 4. 15. 1 Cor. 3. 11.

4. Beware least through your Honor and love to some persons, you love, foster, or take upon trust, any unsound Opinions, Jude v. 16.

5. Beware, least you rashly credit any ill report against one, especially against any Believer, without clear witness, or hearing of the party. (Psal. 15. 3. Acts 23. 35. Pro. 18. 17.) The censure and punishing of one, should be after due tryall and evidence: Not meet to punish first, and to try afterward. (Acts 25. 16.)

6. Beware, least you charge any meer Personall sinnes or faults, upon persons in generall, that are of the same Opinion, or Denomination: For instance: If one that is in the Presbyterian way, or in the way of Independants, or Anabaptists, so tearmed: If one, or two, or divers of them be Hypocrites, or proud, or deceitfull, or cruell, &c. Do not thence say, These are your Presbyterians;

*The Epistle.*

*serians; or This is an Independant course. &c.*

7. Beware, lest through thy dislike of ones opinion, thou art more offended at any fault in that party; then at the like fault, or as great a fault in one of thine own Opinion.

8. Beware, least through dislike of ones Opinion, in a godly person, or a good Booke, thou rejectest; or neglectest what ever good, thou mightest else enjoy, by him, or it.

9. A further Caution is in the end of the Booke, to, and concerning some precious Dissenting Brethren.

If some doe judge, that I have misfed, or failed in this Book, (as I know I have not yet attained to what I aime at, and wait for,) I shall entreat, that by word or writing, they would informe mee wherein, and what their grounds are: And I hope the Lord will humble my heart to receive instruction; or enable to clear it from misconstruction.]

I have often bin much joyed in this, that within a few years, (yea, I have hopes, that  
without



*To the Reader.*

within foure years,) [ the Grounds of such hopes being shewed, in a late book, called *GREAT CHANGES now at hand.* ] That there will be such a powerful completing, and perfecting of the witnessse of *Iesus Christ* in his faithfull *Witnessses*, as will carry so clear evidence with it, that then, all such *Terms* of distinguishing *Disciples* shall cease, and they shall own, and be owned each of other, as one. And then, when the *Beast* shall accomplish once more to scatter the power of the *Holy people*; for three yeares and a halfe, all these things shall be finishing. And then, in due time, the earth shall be filled with the knowledge of *Iehovah*. Which hath rejoyced and still must rejoyce the heart and spirit of

*Your loving Brother, waiting till  
he that shall come, will come,  
and will not tarry.*

H. Jesley.

From my Lodging in Colmanstreet  
London, in Swan-Alley, 17th.

\* 1 Kin. of Zen, the \* 20.  
161. Moneth vulg. May 8.





THE  
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FOUR

## QUESTIONS

PROPOUNDED.

WITH

## ANSVVERS

Thereto.

The first is this;

*Has in the utmost ex-  
treme of the Spirits  
all things in perfecting  
Saints, and carrying*

*them on above Ordi-  
nances, and all formes here be-  
low.*

The Answer hereunto may be ga-  
thered from these five Conclusions.

First Conclusion, The utmost

B

will

will be, at the utmost Glory : when  
 , after the last judgement, [ (and so  
 , at the end of Christs Kingdome) the  
 , Saints shall (a) goe into eternall  
 46. life, &c. and then Christ (b) shall  
 1 Thes. 4. 17. render up the Kingdome to God  
 b 1 Cor. 15. the Father : Then the Saints shall  
 24. 27. , \* need no ordinances.]  
 \* Revel. 21. *Second Conclus:* The next degree  
 21. to this, will be, when Christ shall  
 a Acts 3. 19. , (a) personally come from the hea-  
 21. with  
 Acts 1. 6. 11, , vons above, to restore all things :  
 12. , [ and having receiued (b) the King-  
 Zach. 14. 4. , dome that he went to receive, when  
 b Luke 19. 12. , he shall in his Glory Reigne (c) and  
 25. , judge all , according to their  
 c 2 Tim. 4. 1. , workes : The Saints that dyed in  
 Pf. 96. 10. 13. , him, (d) comming with him, he with  
 Revel. 11. 15. , them (e) shall judge the world.  
 17. 18. , namely,  
 d 1 Thes. 4. 14. 16.  
 e 1 Cor. 6. 2. *First*, them that are (f) living,  
 Rev. 20. 6. ( and this for a thousand yeares )  
 f 2 Tim. 4. 1. [ of which Raigne of Christ for a  
 Revel. 10. 12. thousand yeares, and of sufferers  
 for him, raigning with him, a  
 little booke is now to be print-  
 ed.]

*Secondly,*



*Secondly*, And then after those thousand years, there shall be the judging of such as were dead, and had not suffered for Christ, before the time.

In this time of Judgement, which will be (g) after our naturall death, the Saints shall not need the Lords (h) Supper; Because then they shall see him (i) as he is; and shall be like him: Prophecies, and Tongues; and Knowledge then ceasing, and being vanished.

[How these shall then be Priests to God in the Temple (k)? To what use? He that can give a right answer hereto, is entreated to impart it.]

*Third Conclusion.* The Lords Supper and other Ordinances are to continue (l), untill this coming of Christ; which is called his (m) second coming [after our Naturall death, as is before said.] And this is rightly called and translated (n) the ends of the world: as the same word, *et tunc finis est mundi* (a) imports,

Revel. 10.  
7. 10. 11. 13.

Heb. 9. 17.  
28.  
1 Cor. 11.  
26.  
1 Joh. 3. 2.

1 Cor. 12. 9.  
Question.  
Rev. 7. 15.  
chap. 3. 10.

1 Cor. 15.  
26.  
Heb. 9. 27.  
28.  
Matt. 13.

ports. *Matt.* 28. 19, 20. with  
*Mat.* 13. 39. 40. 49. *Mat.* 24. 3.

[But here severall *Objections* against this, are made by some,

*Object.* 1.

1. *Object.* That untill he come, in *1 Cor.* 11. 26. is meant, untill *Christ be come into the heart, with Gospell-light and power.*

*Answer.*

*Ans.* No, for so *Christ* was already come to the believers in *Corinth*, as appears clearly *1 Cor.* 1.

*Object.* 2.

*Answer.*

*a Acts* 6. 3.

*a Acts* 7. 2. 55.  
60.

*b Acts* 13. 9.

16. 44.

*a Acts* 16. 13.

14. 33.

*c Acts* 20. 7.

11.

with *1 Cor.*

12. 21.

*Phil.* 3. 15.

*1 Cor.* 1. 2.

4. 5. 7.

*13. ch.* 2. 4. 10

*chap.* 5. 4.

*ch.* 14. 26.

29. 30.

*3 Cor.* 2. 18.

with *1 Cor.*

11. 26. 28.

2. 5. with *1 Cor.* 6. 11. 17. and yet these must still use the Lords Supper. Therefore its of that his *second* coming. *1 Cor.* 11. 26. 28. with *Hebr.* 9. 28.

2. *Obj.* *Untill he come*; is to be so come, as to fill one by the spirit of glory, making one dye to things below, and to be perfect.

*Ans.* Not so, For after (a) *Stephen* and (b) *Paul*, and many Saints in (c) *Corinth* were full of the Holy Ghost, and in a sence were perfect, yet they were to use, and did use Ordinances. And thus did *Paul*, after his soule was so ravished with Revelations,

2. *Ans.*

2. *Ans.* Its the will of Christ, *Answer. 2.*  
 that every one that hath an eare,  
 should heare what the spirit saith  
 to the Churches, Revel. 2. and 3d.  
 Chapters. Now to them he saith,  
 The bread that we break—and Do  
 this in Remembrance of me 1 Cor.  
 10. 16. chap. 11. 24, 25.

3. That all that are friends to  
 Christ, and love him, should keep  
 and doe all the things commanded.  
*Ioh. 14. 15. 21. and 15. 14.*

4. If some are so fill'd, yet should  
 they not offend, or lay a stumbling  
 block before their weake brother, to  
 cause him to offend, by neglect of  
 Ordinances, when he sees thee to  
 forbear them, when thou hast  
 power to use them, and to forbear  
 them. *Rom. 15. 1, 2, 3. (1 Cor. 9. 5.  
 19. 22. ch. 8. 9. 10.)*

3. *Object.* Some professe they *Objection. 3*  
 have had more glorious joyes, and  
 enjoyments of God, without Or-  
 dinances, being deprived of them,  
 or restrai<sup>n</sup>ed, or carried up above  
 them, then ever they had in, or un-  
 der Ordinances. B 3 1. *Ans.*

*Answer. 1.*

*1. Answer.* Some deprived of them by prison, restraint, or banishment for righteousness sake &c. may expect them: 1st *unspeakable*, and *glorious*. 1. Pet. 4. 13. As John being banished to *Palmes*. Rev. 1. 9. As Israel, that by faith and (a) love forsooke *Egypt*, and then enjoyed (b) food from heaven in the wilderness; without (c) sowing or planting; and then their (d) raiment waxed not old, and they lacked nothing; But when ordinary (e) appointed meates might be enjoyed, they must use them; or else they tempted God; though they (f) never after that enjoyed such food from heaven.

*Answer. 2.*

*2. Answer.* God is a free (g) Agent, and not limited (h) to duties, nor to our services; But sometimes, even when one (i) neglects him, (k) and sinnes; then he cometh in with promises, or with his Spirit, (l) and melts the heart the more; But Gods people are tyed by cords (m) of love and loyalty, to obey,

a Hebr. 11. 29.

37.

b Jer. 2. 2.

Joh. 6. 31.

& Psal. 78.

35.

c Deut. 8. 3, 4.

d Neh. 9. 20.

21.

e Psal. 104.

15.

f Plal. 128. 2.

g Jos. 5. 12.

h Mat. 20. 15.

12.

*Answer. 2.*

a Luk. 17. 10.

b Isa. 65. 1.

c Isa. 57. 17.

38.

d Job. 27. 45, 6.

e 2 Sam. 7. 5.

13. 18, 19.

f Mat. 4. 10.

g Hos. 11. 2.

h Jo. 10. 15, 21.

and (a) waite on him in his wayes, and Ordinances; and where they may expect, that God will meet (a) with them, in his owne good time.

Heb. 10. 25.  
37, 38.  
Iſa. 64. 5.  
Ezek. 20. 40.  
with Exod.  
25. 22.

3. *Anſw.* God may give ſuch great enjoyment to ſome, out of Ordinances, to (p) prove and try you, whether you will walke after him, and obey his voyce, and keep his commandements; or you will neglect or forſake them thereby: that (q) ſuch as are approved, may be made manifeſt amongst you.

*Anſwer.* 3.  
Deut. 13. 1.  
3. 4.  
Deut. 8. 2, 3.

1 Cor. 11.  
19.

4. *Concluſion.* Though Ordinances are to be uſed ſeaſonably by Saints, yet ſo much of the Spirit is attainable, and attained by ſome, as in ſome reſpects they may, and ſhould live, above ordinances, [namely thus far.

1. To be ſo farre above ſuch legalneſſe, or bondage under ſuch formes, as ſome are, who cenſure all to be no Saints nor believers, that are not in, or under them: and who preferre things that are merely of in-

stituted worship, before mercy, to  
soule or body; as the Pharisees  
did, whom Christ reproves,  
*Matthew 9. 13. Matthew 12.*  
3. 7.

Whereas we should not so pra-  
ctise, preach for, and talke of these,  
as may hinder or prejudice such  
mercy, or disturbe the enjoyment  
of righteousness, peace and joy in  
the Holy Ghost. *1 Cor. 1. 14. 15.*  
*Chap. 9. 9. 11. 20. Rom. 14. 1. 3.*  
*9. 17. & 15. 2. Exo. 8. 26. Iob.*  
*4. 1. 3. Iob. 7. 1. 7. 10.*

2. To live so farre above them as  
being by providence, by the will of  
God, for a time deprived of them,  
not therefore to loose, and be depri-  
ved of peace, and joy in the Lord:  
and to be under the bondage of a  
disquiet, discontented, distressed, di-  
sturbed heart. *1 Cor. 7. 15.*

3. In the holy use of them, so oft  
as we well may, not to live upon  
them, as if our life were bound up in  
them in themselves: (as *Jacobs* life  
was bound up in his sonne *Benja-*  
*mins*

our life, Gen. 44. 30.) For when they are thus gaine, that we rest on them, or count our selves some-body by them; then they are losse indeed.

{ Phil. 3. 7, 8. But living above them in the enjoyment of God, and of Jesus Christ, in the use of them, and at other times. Col. 3. 3.

1. ch. 1. 24. Phil. 1. 20, 21. Phil. 3. 3. 8. ch. 4. 4. 6. 11.

*Fifth and last Conclusion, Seeing*  
 ' *Formes or Ordinances, are wayes*  
 ' *and meanes of divine worship, of*  
 ' *Christs (a) appointment, which he* *Math. 28.*  
 ' *(b) chargeth us to observe untill* *19, 20.*  
 ' *that his appearing before said. And* *Acts 1. 3.*  
 ' *his Spirit of (c) love and truth,* *Heb. 3. 5, 6.*  
 ' *(d) teacheth and leadeth men in* *1 Cor. 4. 17.*  
 ' *love to him, and to all truth, to re-* *ch. 11. 28.*  
 ' *spect and keep all his (e) Com-* *ch. 14. 37.*  
 ' *mandements Therefore that Spirit,* *1 Tim. 5. 21.*  
 ' *which teacheth to (f) breake to* *ch. 6. 13, 14.*  
 ' *flight, or neglect them, when* *Gal. 5. 22.*  
 ' *they may enjoy them purely, is not* *Joh. 16. 13.*  
 ' *the Spirit of truth, or of Christ,* *Joh. 14. 26.*  
 ' *but a spirit of fallshood, contrary* *ch. 15. 10, 14.*  
 ' *unto Christ.* *15. ch. 14. 15.*  
 ' *Math. 5. 19.*  
 ' *1 Jo. 4. 1. 3.*  
 ' *Mat. 12. 30.*

*Ans.*

(100)

**The second Question about  
Ordinances, with An-  
swers thereunto.**

2. **Quest.** **VV** *Hether such  
as are taught  
of God, and have received the Spi-  
rit should still conforme to such  
outward Rites, as Baptisme in  
Water, the Lords Supper, &c?*

*Answer.*

*Ans.* They should, because  
such believers are commanded, so  
to shew forth the Lords death, *till  
he come*, 1 Cor. 11. 26. 28. Now  
those believers, did then enjoy the  
Spirit and gifts. 1 Cor. 1. 7. *eb.*  
12. 8, 9, 10.

*Objection.*

*Obj.* Our Lord hath various Dis-  
pensations. By his death in the flesh,  
he dissolved legall administrations,  
which are called Carnall, *Heb. 9.*  
Yet some abode under them, *till  
that Christ came in the Spirit,*  
and cleared it to them. Outward  
Ordinances, are fleshly Administra-  
tions. I have been under that di-  
spensation,



sanctification, and then have found  
God in them. But now the Lord  
Jesus is come in the Spirit, and he  
fills, and satisfies the soule as with  
Marrow and fatnesse, and then those  
fleshy meanes cease.

*Ans.* It troubles me to heare of  
pell-Ordinances, thus call'd Cerimony  
or Legall; as some call Peter, Jew  
ish, who dipped in water, such as  
had Christ in the Spirit evidently.  
*Ans.* I answere. When we find that Je  
sus Christ having both died, and ris  
sen from death, and had fulfill'd  
what was writen of him in the Law  
and Prophets; and had dissolved  
the Legall bond of Legall Admini  
strations; He then said, that Re  
pentance, and remission of sinnes  
should be preached in his Name  
to all Nations. There is one out  
ward Ordinance, Preaching.  
And when on the day of Pentecost  
the Spirit was so given to all the  
Apostles, and they preached to a  
Multitude that came from several  
Countries and Nations, and that the  
Spirit

Spirit had come upon them; and convinced them; (for that is one of his workes in his people.) Then they enquired, not only of *Peter*, but of the rest of the Apostles also, *What they should doe?* And the Answer to them was this, *Repent, and be baptized, every one of you in the Name of the Lord Iesus, for remission of sinnes.* Acts 2. 37, 38. which is spoke of the dipping in water, as is plaine, by comparing it with Acts 10. 47, 48. Also in *Luke* 3. 3. 16. 21. There *Christ* our Head, was dipt in Water; and He said, it becomes us, so to fulfill all righteousness, *Mat.* 3. 15. *Ys,* even all his members, to be conformable to the head. And all Saints must hold Communion of Saints, and must be shewed to be One body, by having Communion in that one bread. 1 *Cor.* 10. 16, 17. And this Communion and practise is to be, untill *Christ* shall come, and the Saints with him that sleepe in him: even untill they be raised

ed againe, and till he come, and restore all things, spoken of by the Prophets. 1 Cor. 15. 12. 23. *Alts* 3. 19, 20, 21. and that wee need no more speaking one to another, and no more hope and Faith. 1 Cor. 13. For so long as we need these, and have use of these; so long we need, and should, when wee can, make use of outward Ordinances.

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The third Question.

**H**ow can we now enjoy any Ordinances, untill some be sent us in the Spirit of Elias, endued with power from above: One that must come and call out of Babylon, called a mighty Angell, that hath great power, and the Earth lightened with his Glory. Revel. 18. 1, 2. We must wait till that be.

*Answer.* Not so. But rather as *Answer.*  
Christ answered to the Question by the Scribe, that desired to know,  
How

How he might enjoy life; he said,  
*How readest thou?*

2. And as in the dayes of good  
*Josiah*, when the purity of Ordina-  
 nances had been so lost under his  
 wicked Predecessors, King *Manaf-  
 ses*, and *Amon*: then when they  
 found the booke of the Law, and it  
 was read to all the people; then they  
 delayed not, by waiting for a new  
*Moses*, or *Elias*, or other Prophets:  
 but they reform'd, according to what  
 they found written in the booke.

2 *Cronies* 34. 14. 30, 31, 32.

3. And as when Israel had been  
 in *Babylon*, (a type of ours,) and  
 had lost pure Ordinances: when they  
 returned by degrees; they reformed  
 by degrees, as they found it writ-  
 ten; without staying for new Pro-  
 phets, or advice from them. As *Ex-  
 ra* 3. 1. They stood up, and built  
 an Altar for burnt Offerings; ac-  
 cording to that Word which was writ-  
 ten in the book of *Moses*. So after  
 this; they kept the Passover and  
 unleavened bread. *Exra* 6. end.

well

And

And when they saw, how they had never kept the Feast of Tabernacles right (no not since *Ishuas* time,) when they saw from the word read to them, how it should be kept; then they commendably kept it. *Nebes. 8. end.*

4. In the New Testament-books, we finde it thus written: Say not in thy heart, Who shall goe to Heaven, or to Sea, or beyond Sea for it? but the word is nigh thee. (*Rom. 10.*) So we need not goe for administrators to other Countries, nor stay for them: but looke to the word.

5. And where two or three are gathered together in Christs Name, there Christ is present with them, in the midst of them, there is the power and presence of Christ. *Mat. 18. 18, 19.* Therefore these may assigne such, as they see the Lord hath revealed himselfe, and his Covenant unto, to open and administer the word of the Covenant, to their edification and consolation: and what less, but that these may as well also administer

administer the outward tokens of the Covenant.

6. Its true, that in the Mysticall Babylon, all Ordinances generally were lost, and grossely defiled; and Images were in their stead, Mattens, Beads, and books were all the prayer tied generally. The Scriptures were in an unknowne Tongue. Regeneration was counted to be by sprinkling an Infant. Altars, Crosses, Crucifixes, Surpleses, in stead of Gods Ordinances. Now must we tarry in this Babylonish way, till such a mighty glorious Angell come? Or must we reforme as farre as we see in all these, and all other things? That light and power of God, that leads us to forsake what we see is of *Babylon*: may also lead us to practise what we see is of Christ.

*Joh. 7. 17. If any will doe his will, he shall know of the Doctrine whether it be of God.*

*Matt, 25. 23. His Lord said to him (that had two talents) Well done good and faithfull Servant; thou*

when hath been faithfull over a  
few things; I will make thee Re-  
der over many things: Enter thou  
into the joy of laying on hands.

Here followeth a wonderfull ex-  
ample of Gods gracious good-  
ness, in forgiving and turn-  
ing of one to him: He that  
lately had been a Backslider,  
and had sleighted the Scrip-  
tures, and Christ in the  
flesh; and denyed the resur-  
rection of the body.

[Act. 13. 8. acc. only being added.]

Deare Friends.

Fearing lest I should be offen-  
sive to some of you, who may  
have taken notice of my forbearance  
of Communion for three moneths  
together, and now setting againe  
with you in the things of God; I  
shall

shall give you the *Reasons* of both :

And truly friends, I cannot but speake it with much griefe of Spirit : I have been held by that deceiver *Satan*, who *transformed himselfe into an Angell of light*, presenting lyes to my spirit, under the pretence of *Glorious trutthes*. And indeed he was not readier to present, then my wretched spirit was to receive the things presented. And the first thing he wrought in me, was an exceeding *slight esteeme of the Scriptures*, so that the best thoughts and expressions I used of the Scripture was, calling it a *Letter*, or *Inke and Paper*.

And a second thing was a *Christ in me*, in opposition to the *Christ of God*; perswading me, that to know Christ as he was declared in the Scriptures, was to know him *after the flesh*: so that indeed, I was brought to deny any *Christ at all*; and did not belicue there was either *Angell or Spirit* [ *Act. 23.8.* ] only was convinced by things that doe  
appeare,



appeare. That there was a God;  
 and that all Creatures received of  
 this power and Spirit, which was  
 their life; And as man was the most  
 excellent Creature, so there is more  
 of that Spirit manifested in him,  
 then in any other Creature. And  
 when his life is taken from him, I did  
 believe, he should returne to the mat-  
 ter of which hee was made; and  
 should neither enjoy happinesse, nor  
 miserie; but perish as the bruite beasts  
 of the earth. And truly by reason  
 of these things my Spirit grew ex-  
 ceeding vaine; so that the vanity  
 thereof was often manifested in my  
 carriage, to the trouble and griefe of  
 many Saints spirits. But God whose  
 (thoughts of love are wonderfull to  
 his poore creatures) although he  
 suffered me to goe out a long time  
 in this wicked frame; about *four*  
*moneths* since, was pleased to mani-  
 fest the *evill* of this my condition,  
 and set it home with much sadnesse  
 upon my spirit; that I thought I  
 should have been deprived of the

use of reason. Some Scriptures  
 feeling with much power upon my  
 spirit, that it was impossible for  
 those who were once enlightened,  
 and have tasted of the heavenly  
 gift, and were made partakers of  
 the Holy Ghost, and have tasted  
 of the good word of God; and the  
 power of the world to come, if  
 they shall fall away, to renew them  
 again unto repentance, &c. [Heb.  
 6. 4.] And that where the Apostle  
 saith, if after they have escaped  
 the pollutions of the world through  
 the knowledge of our Lord and Sa-  
 viour Jesus Christ, they are again  
 entangled therein; the latter end  
 of that sentence is more than the be-  
 ginning, for Peter 2. 20. And  
 divers other Scriptures which would  
 be too tedious to mention. And Su-  
 perior to all advantage on this my sad  
 condition, I sought to bring me to  
 despair of ever expecting mercy  
 from the Lord, much provoking me  
 to destroy my self: persuading me  
 that I should thereby be delivered

out of the sad distracted condition;  
 in which I was: But the Lord, by  
 a mighty hand, kept me from ad-  
 ding this wickednesse to all the rest.  
 And at the length he was pleased to  
 speake peace to my spirit againe, say-  
 ing; he betrothed me to himselfe  
 in righteousness and Iudgement.  
 [Hol. 2. 19.] And he would  
 heale my backslidings, and love  
 me freely. [Hol. 14. 4.] At  
 which expressions of love, I stood in  
 admiration; yet was my Joy mixed  
 with much trembling & fearing it  
 should not be of the Lord. Then he  
 confirmed it againe, saying, *Thou  
 art mine in an ever lasting Cova-  
 nant that shall not be broken*, yet  
 all this was not satisfaction to my  
 spirit, so long as I was unsatisfied  
 concerning the Resurrection. But  
 truly the Lord was pleased; (as if he  
 had set himselfe to answer my obje-  
 ctions,) mediately to declare, that  
 the Lord Iesus should descend  
 from Heaven with a shout, with  
 the voyce of the Arch-angell, and

the Trump of God, and the dead in Christ shall arise first, and those that are alive and remaine to the coming of the Lord, shall not prevent them that are asleep; but shall together be brought up to meet the Lord in the aire, and shall for ever be with him. Wherefore comfort one another with these words. [ 1 Thes. 4. 16. ] By which I was convinced, that the consolation of Saints, was in the expectation of that day, when the Lord Jesus shall appeare without sin to salvation. [ Heb. 9. 27, 28. ] And now friends, I knowing the terror of the Lord in these particulars, I cannot but perswade and exhort you, to take heed of Satans devices. For if he can but get you in to a frame to slight the Scriptures, you will then be fit to receive any thing he shall present to you. Wherefore my earnest desire is, That you may be kept from the error of the wicked, and that you may be made able, from the authority of truth,

truth ; to oppose these things ;  
wherefoever you see them appeare.

**T**His our friend W. was about  
two yeares from Communion:  
About five moneths since desiring  
to communicate, we accordingly  
consented thereto ; no other  
ground being knowne to us of that  
late forbearance , but onely be-  
cause all the Congregations were  
not met together in one place. Af-  
ter being in Communion with us  
about two moneths (retaining the  
before named corrupt opinions,  
reservedly unknowne to us,) for-  
bore againe upon the occasion that  
is before specified ; untill it pleas-  
ed the Lord in mercy to convince,  
and then wrote that Letter to us.

Testified under my hand.

January 8. 1648.

W. Kiffin.

The fourth Question is.

**W**hat is the extent of the *Fruits*, and *common Benefits* that are by Christs death and Resurrection, to all for their *owne* spirituall and eternall good? to all the first part of Faith?

*Answer.*

The *Answer* hereto, seemes very difficult, to cut the thread aright: so as to attribute, neither too much, nor too little to the fruits and benefits by Christs death.

For the more clearing the case, make these seven Propositions, or Conclusions.

(I.) The death of Christ Jesus, and his rising againe, tended to his being exalted, and to be the Lord and Judge of the living and of the dead. *Rom* 14. 9, 10. *Phill.* 2. 8. 10. That by him shall be the Resurrection of the dead, of all that rise, first or last. *1 Cor.* 15. 21, 22. *Ioh.* 28, 29. *Revel.* 20. 6. 11. 13.

(II.) By

(II.) By the benefit of Christ, and his death, the Gospell is to be published to all the world, to all Nations, to the whole creation.

(*Mat.* 28. 18, 19, 20.) namely, that (a) God so loved the world a Joh. 3. 16. 1 that he gave his only Sonne, who 1 Tim. 2. 4. 6. paid by his death a sufficient ran- 1 Joh. 2. 2. some for all our finnes. And that he (b) sent not his Sonne to con- a Jo. 3. 17. demne the world, but that the world by him might be saved.

That he dyed (c) for sinners for the c Rom. 5. 6, 7. 10. ungodly. That he (d) gave his flesh d Jo. 6. 51. for the life of the world. That he being crucified, God (e) exalted e Jo. 1. 4. 9. Acts 5. 31. Acts 3. last. him to be a Prince and a Saviour to give repentance to Israel, and remission of finnes.

(III.) That Christ enlightens every one, and gives life to all men. *Joh. 1. 4. 9.* both naturall life and morrall; and where the Gospell comes, he gives

First, Glimmerings of spiri-  
tually small light and life; though  
man comprehends and re-  
ceives

- Receives in mercy John 1. 13.  
 2dly. He beates and warms  
 some of these. as berillduq  
 3. He convinceth of sinne.  
 4. He allures and moves  
 these to all righteousness.  
 5. Thus these persons even  
 by his workes of (a) Crea-  
 tion, and (b) providence,  
 may believe these five  
 things; and by the Gospell,  
 the sixt: namely,

Rom. 1. 21.  
 Acts 17. 24.  
 & v. 26, 27, 28.  
 Acts 14. 17.

- First, That there is a God.  
 2. That he is powerfull.  
 3. That he is eternall.  
 4. That he is most wise.  
 5. That he is very good; and a  
 rewarder of all that diligently  
 seek him.  
 6. That God so loved the world,  
 &c. as in the second Conclu-  
 sion before recited.

He therefore provokes all these  
 to seek him, and to be thank-  
 full.

(III.) Thus the Lord Jesus puts  
 forth



forth so much power [as is before  
said] in the Gospell, or with it, that  
all men for [a] not acting accord-  
ing to what they might act, if it  
were not their owne [b] negligence,  
or willfull [1] perversenesse: and  
because they doe not listen unto, and  
alwayes [2] obey the Spirit of  
Christ; as all [3] people for sometimes  
make excuses, and [4] receive him  
not, nor still yield to him, and to his  
light and motions; but often doe  
[5] resist him: ) Therefore all men  
might be left [c] without excuse,  
and every mouth might be stopped  
[d] and found guilty (in themselves)  
before God.

[V.] Thus all whosoever are fa-  
ved, it is by Gods moere love in  
Christ, and of meere [a] mercie,  
and exceeding riches [b] of his grace,  
who effectually [1] quickneth whom  
he will; and so [2] draweth them  
to Christ, that they come, and are  
saved. Thus the Lord makes one  
[3] to differ from another, effectua-  
lly [4] working in some, *but so*  
will 13.

a Rom. 1. 21.

b Joh. 5. 39.

&amp; 1st. 57. 22.

(1) Joh. 9. 41.

(2) Tit. 3. 3.

(3) Luk. 14.

18.

Cint. 5. 3.

(4) Jo. 1. 11.

1 Cor. 2. 14.

(5) Act. 17. 51.

c Jude 10. &amp;

Luk. 13. 34.

d Rom. 3. 19.

23.

Rom. 1. 20.

21.

Eph. 4. 30.

a Tit. 3. 4.

b Eph. 2. 6. 8.

John 5. 21.

(1) John. 5.

21.

(2) Joh. 6.

44. 65. 45.

Jer. 31. 3.

Rom. 8. 29.

30.

(3) 1 Cor. 4.

6. 7.

(4) Phil. 2.

will and to doe, of his *owne* good pleasure: and this, in some [s] more then in others. When every man generally had neglected: [e] to act up to his light, and to what he might have done every day. As even all that are believers have cause to acknowledge daily against themselves: what cause then have all others [d] to confesse so much?

[VL.] Thus there is no ground of charging God foolishly for mans destruction: which is: of himselfe; [who thinketh God is a hard Master; and himself neglects to improve the Talents of nature or other means, that are afforded, *Mat.* 25, 26, 29.] But his Salvation is of God, [a] *Hosea* 13. 9. [b] who willet all men to be saved, and therefore to give [c] diligence, to make their calling and election sure; and [d] would not, nor delighteth in the death of a sinner; but rather that he repent, and live. *Ex.* 23. 11. *Luk.* 13. 34. Some further Answers to these Questions you may see in the booke called

(s) Eph. 2. 3.

14. 2. 30.

Roma 11. 6.

Tim. 3. 3. 6.

e Isa. 64. 6, 7.

d Psal. 10. 4.

a Jude 10.

2 Pet. 2. 1.

b 1 Tim. 2. 4.

Exck. 18.

32.

c 2 Pet. 1. 8.

10.

d 2 Pet. 3. 9.

Ex. 23. 11.

Luk. 13. 34.

called **GRACE ADVANCED,**

see Mrs. Sara Wight. page 96,

97, and 87.

[VII.] That yet the time is com-

ing, yet nigh approaching when in,

and through this seed of David,

and of Abraham; all the Nati-

ons, [a] Tribes, Families, and Peo-

ples of the earth, (that survive [1]

generally.) even to the [b] ends (or

utmost corners) thereof, shall be

blessed. When all Kings and Nati-

ons (that shall [c] survive) shall

worship and serve him.

Behold (SAITH HE) I come

quickly.

Even so come Lord Jesus. Amen.

Some down.

ings hereof ap-

pear, in a late

Book Of the

Conversion of

5900 EAST-

INDIANS.

a Gen. 12. 18.

Acts 3. 25.

Gen. 18. 18.

b Psal. 67. 5,

6.

c Psal. 72. 11.

17.

d Zach. 13. 8,

9.

Revel. 22. end.

**ANOTHER QUESTION.**

Quest. **VV** Has (should one

believe that

knows he is carnall?

Ans. 1. That God is, and that

he is a rewarder of all that seek him.

Hebr. 11. 6.

Answer. 1.

Secondly,

Secondly, That God so loved the world that he gave his only begotten Sonne, that whosoever believeth in him, shall not perish, but have everlasting life. *Ioh. 3. 16.*

Thirdly, The Covenant of Grace, is free: *it were not free, if it were not for base sinners, Ezek. 36. 25, 26. Jer. 31. 31. Tit. 3. 5. 4. 5. Phil. 3. 9. 12.*

Fourthly, That God justifieth the ungodly *Rom. 4. 6. That he died for sinners, the ungodly. Rom. 5. 9.*

Fifthly, That he reconciles enemies *Rom. 5. 10.* and entreats such to be reconciled to him. *2 Cor. 5. 19, 20.*

(When he comes to shew forth this grace, he takes the men in this base condition. *EZEC. 16. 4. 6. 8.*)

Sixthly, That God is long suffering, not willing that any should perish, but that all should come to repentance, and to come to the knowledge of the truth. *2 Pet. 3. 9. 1 Tim. 2. 4. Deut. 29. the last verse.*

Seventhly, That such as are in darknesse,

darknesse, and have no light at all ;  
and now would forsake their wick-  
ednesse, and obey the Lord : should  
look at the Name of the Lord, and  
stay themselves, and cast themselves  
thereon, and lay hold on his strength,  
and he shall have peace ; and God  
will abundantly pardon all such. *Isa.*

30. 18. *Isa.* 55. 2. 3. 7. *Exod.*

34. 6. *Isa.* 27. 4, 5.

Brightly, Let them say to the Lord.

Turne me ; and I shall be turned,

I have been as an untamed bullock,

unaccustomed to the yoke. *IER.*

31. 18, 19. Take away all iniqui-

ty ; and receive me graciously.

Heale all my Backslidings, Take

away this stony heart, and give

me a heart of flesh ; and poure thy

good spirit upon me, and cause me

to walke in thy wayes. *Hol.* 14.

3, 4. *Ezec.* 36. 26. Circumcise

my heart, that knowing thy love,

I may love thee. *DEUT.* 30. 6.

*IER.* 31. 33, 34

Questions

He is idyl on evad bus : Standish  
 - with rich : **Question** - you bus

**T**O what purpose should I say  
 I fast and what is my praying,  
 but abomination to the Lord.

**Answer. 1.** Say so, and pray, the

cause God requires you to doe it.

Hesai 4. 2. Yea, though you are

in your sinnes, as Israel was, and

though you are in the gall of bitter-

ness, as Simon Magus was, yet

you must pray, Psal. 132. 1. 3.

And though you are as grievous Re-

volters, as ever Israel was, Go

and confesse your backslidings, and

pray: as he did them, Jer. 3. 22,

23.

The prayers and Sacrifices,

that were abomination, were by

such as were resolved to goe on, in

willfull sinning: as if their prayers

would make amends, Isa. 1. 5. 1. 9.

35. 10.

3. Yet he bids even them, Wash

ye, cease to doe evill, seek, &c.

and then he promisseth, Though your

sins

*sinnes be as scarlet, they shall be white as snow. Ver. 18. And when King Abab, that murderer*  
*(a) that sold himselfe to worke evill,* a 1 King. 21.  
*(b) there was (c) none like him. Yet* 7. 19.  
*(d) when he humbled himselfe be-* b 20.  
*fore God, and prayed, with fast-* c 25, 26.  
*ing; the Lord therefore (e) did* d 27.  
*forbeare bringing evill on him.* e 28. 29.

4. He who is so good, and mercifull: that he feeds (a) Sparrowes, a Luke 12. 24.  
 yea and Ravens (b) when they cry b Job. 38. 41.  
 to him: can heare and pity you, as Psal. 147. 9.  
 you are his Creatures.

5. *Every one that hath improved his Talent, and still improveth it, shall have more given to him, not by his merit; but from the abundant goodnesse, and faithfullnesse of God. Matth. 25. 29. Exod. 34. 6.*  
 Therefore, let no poore soule be discouraged; But up, Arise, and be doing, and the Lord will be with thee. *1 Chro. 22. 16. He will lead thee to the Rock I E S V S CHRIST, that is higher then thou. (c) That by him strength-*  
c Psal. 27. 5.  
Psal. 61. 2.  
1 Cor. 10: 4.

- d Phil. 4. 13. *ing thee, thou mayst be able to doe all things (d). So to deny thy selfe, when thou hast done all, and say, I am an unprofitable servant, I have done short of my duty. (e) And mayst count all things but losse and dung for the excellency of Iesus Christ the Lord, and mayst be found in him, not having an thine owne Righteousnesse, (that menstruous (f) filthy garment,) but that which is through the Faith of Christ, the righteousnesse which is of God by Faith.*

- Thus goe on in seeking the Lord,  
 g Acts 17. 27. *if happily you may (g) feel after him, and find him. Waite (h) on God in his wayes, and cut off what offends thee, and (i) thou shalt not be ashamed.*  
 h Isa. 64. 5.  
 i Isa. 30. 18.  
 Isa. 54. 4. 7.  
 8.





FOUR  
QUESTIONS  
BY  
A Converted FEW.  
WITH  
ANSVVERS  
Thereeto.

QUESTION.



OW one may be fur-  
thered,

1. To know Christ  
more? And,
  2. To improve Christ  
in point of Iustification?
  3. In point of Sanctification?
- AND IN PARTICULAR.
4. For Moderation in all busi-  
nesses.

D 2

Ans.

*Answer.*

*Ans.* Before I come to a particular *Answer*, I shall *Premise* a few things.

1. *I rejoyce in the Lord, that of his grace he hath given you to enquire after CHRIST, and the things of CHRIST. This being that ONE THING, that is MOST NECESSARY.* Luk. 10. 42.

\* And this being the best ballast, and sterne, to preserve us from being carried away with many and strange Doctrines, viz. the apprehension of the riches of the Grace of Christ towards us, being the meanes of establishing the Heart: and not to be taken up with the Questions of the times, (as meates were,) which hath not benefitted them that have \* walked about therewith. Hence the first layes out this Antitode, *Iesus Christ yesterday, and to day, and the same for ever.* And then saith, *Be not carried about with, &c.* Marke the coherence.

\* Heb. 13. 8, 9.  
Greek. as in

1 Pet. 3. 8.

2. That

2. That Growth in the knowledge of Iesus Christ, as sent of God to be our Saviour, is a  
*meanes of Growth in (a) Grace.*

3. That the knowledge of him, and of God the Father, is a great  
*Mystery, that we should most desire to (b) know.*

4. It is not parts, nor Arts, that can reveale this mystery, but  
*onely the Spirit, which Christ (c) promiseth.*

2 Pet. 12.  
 Jo. 17. 3.  
 Col. 2. 2.  
 Joh. 17. 3.  
 1 Cor. 2. 14.  
 8.  
 Matth. 11.  
 end.  
 Joh. 16. 13,  
 14.

Now for the first *Question.*

**T**He speciall way to know Christ more is, to pray for it by the Spirit; (d) as both are promised. *We shall know, if we follow on to know the Lord.* The Lord will reveale himselfe to them that desire to know him, and feare him, (e) and that are doers of his will, so farre as they know. *Blessed are they that hunger and thirst after [this] righteousness, for they shall be*  
 D 3 *satisfied.*

1 *Question.*  
*How to know*  
*Christ more?*  
*Answered.*  
 d Ezek. 36. 26,  
 27. 37.  
 Eph. 1. 16.  
 18.  
 Luk. 11. 13.  
 Eph. 3. 15, 16,  
 17, 18.  
 Heb. 8. 10,  
 11.  
 Hos. 6. 3.  
 Psal. 25. 8.  
 Jo. 5. 17.  
 Mat. 5.  
*Believe and*  
*prove this.*

satisfied. Though now we know but in part, yet therefore hath God given to his Sonne, power over all flesh; that he should give the good knowledge of himselfe (the only true God;) and of Jesus the Christ, whom he hath sent which is life eternall, to all even as many soever the Father hath given to him: and all this is so, that the Sonne may have the Glory of it, and the Father in him (a). See the coherence.

4 John 17. 1,  
2, 3.

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For the second Question about  
Justification.

2d. Question,  
How is Impiety  
Christ for Justifi-  
cation?

**W** Herein, for the sufferings and obedience of Iesus Christ, ungodly Creatures, that are drawn to look up to him (as they of old to the brazen Serpent,) are fully discharged by God, from  
b 2 Cor. 5. 21. all their debt, sinne and curse;  
Rom. 7. 4. 5. and are counted righteousness of  
6. God (b) in him. As Iacob ob-  
John 3. 14, tained  
15.

tained the blessing of his Father, coming in the garments of his elder Brother : So we, in the Garments of our elder Brother Jesus Christ, when we sinne daily ; daily confesse : and goe still to God, as to a Father, in Christ, though we are *unlike* faithfull-*Abraham*, or wrastling-*Jacob*, who might disowne us, as none of their generation ; yet goe, and say, (a) Doubtlesse thou art *a* Isa. 63. 16. our Father, though *Abraham* Jer. 3. 19. cannot know us so.

The third Question. For 3d. Qu. A.  
*Sanctification.*

**T**he more you believe and are affected with Gods love (b) in his forgiving you that great debt ; the more you will therefore love (b) the forgiver, and the surety, and all his Children and wayes ; and the more you will hate what he hates ; and study, *What* (c) shall I render to the Lord. - Thus Faith (d) works *c* Psal. 116. 12. *d* Gal. 5. 6.

\* Rom. 13. 8. *by love* : and Love (e) is the  
 9.  
 1 Tim. 1. 4. *fulfilling of the Commandements.*

For the fourth Question, being a  
 Branch of the third.

4. Question.

\* 1 Cor. 1. 30.

\* 2 Cor. 1. 21.

2 Cor 3. ult.

b 1 Co. 1. 21.

Rom. 6. 14.

**L**ooke at Christ as our Sancti-  
 fication or holinesse ; (as well  
 as our Righteousnesse (a) ; and  
 that he is so of Gods appointment  
 and approbation. Not onely in  
 whom we are reputed holy , but  
 made Holy by the infusion of his  
 Spirit, in our eying him, and behol-  
 ding him, (in whom all the Pro-  
 mises are yea, and Amen \*,) we are  
 transformed from Glory to Glory,  
 by degrees. Improve it thus: Be-  
 lieving, that if *all the promises in*  
*Christ are Yea, and Amen (b).*  
 Then this is so ; *Sin shall not have*  
*Dominion over you.* Worldly re-  
 spects , immoderatenesse in respect  
 of them, of wine, strong drinke,  
 idlenesse, pastime, Passion , &c.  
 Againe , beleeve , *This is the*  
*will of our God, Let your Mode-*  
*ration*

ration be known to all men. (a) *a Phil. 4. 9.*  
 And that we possesse our ves- *1 Thes. 4. 9.*  
 sels in holinesse, not in unclea- *6.*  
 nesse, And what is his will, he hath  
 promised to put in our mindes, and  
 write in our Hearts, in that New *b Hebr. 8. 10,*  
 Covenant (b) *διαθήκη*, whereof *11.*  
 the Lords Supper is a token, for the  
 Remission (as a pledge of the re-  
 mission) of sins. *1 Cor. 11.*  
*25, 26.*

Thus looke, and breath over these  
 sweet and precious Divine Pro-  
 mises: yea, over and over: as the  
 Prophet stretched himselfe over the *1 King. 17. 11.*  
 child, againe and againe: and at *2 King. 4. 34.*  
 last warmth and life came. Thus  
 doe, and say, as *Elisha*, when he  
 smote the water, *Where is the spi-*  
*rit of Elias?* and give not over,  
 till you finde warmth and life, by  
 the power of the Spirit of Iesus  
 Christ.

And beware of two Rocks.

1. *Lazineesse*, on a Gospell pre-  
 tence. As becaule God is free, and  
 comes when and where he will, and  
 wee cannot move God; but only  
 Christ

satisfied. Though now we know but in part, yet therefore hath God given to his Sonne, power over all flesh; that he should give the good knowledge of himselfe (the only true God;) and of Jesus the Christ, whom he hath sent which is life eternall, to all even as many soever in the Father hath given to him: and all this is so, that the Sonne may have the Glory of it, *a* Joha 17. 1, and the Father in him (a). See the coherence.  
2.3.

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For the second Question about  
Justification.

2d. Question,  
How is Impure  
Christ for Justification?

**W** Herein, for the sufferings and obedience of Jesus Christ, ungodly Creatures, that are drawn to look up to him (as they of old to the brazen Serpent,) are fully discharged by God, from *b* 2 Cor. 5. 21. all their debt, sinne and curse; Rom. 4. 4. 5, and are counted righteousness of God (b) in him. As Iacob obtained  
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 when we sinne daily; daily confesse:  
 and goe still to God, as to a Father,  
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*faithfull-Abraham*, or *wrestling-*  
*Jacob*, who might *disowne us*, as  
 none of *their generation*; yet goe,  
 and say, (a) Doubtlesse thou art *a Isa. 63. 16.*  
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The third Question. For  
*Sanctification.*

3d. Qu. A.

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ration be known to all men. (a) <sup>a Phil. 4. 9.</sup>  
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And beware of two Rocks.

1. *Lazinesse*, on a Gospell pre-  
 tence. As becaufe God is free, and  
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 wee cannot move God; but only  
 Christ

Christ can, and his owne love:  
Hence *Laziness* will allure you to  
be negligent, or carelesse, or re-  
misse; or to be of *weake hands*,  
or *feeble knees*, if after oft seeking  
you feele your selfe as dead and cold  
as before: But know God loves to  
see us importunate, and constant,  
till we speed: as *Elias* for *raine*.

1 King. 18. end. (a) *The friend in the night, for  
leaves, for a Guest* (b).

b Luke 11. beg. *Second Rock* is *impatience*, or  
Luke 18. 1, 2, 3. *quarrelling through hast*.

He that believeth, maketh not such  
Jsa. 18. 16. *hast. If it tarry, wait for it, for  
Hab. 10. end. he that shall come, will come, and  
will not tarry. But he whose soul  
(will not wait, it being) lifted up  
in him: My soule shall have no  
pleasure in him, saith the Lord.*

Abab. 2. 3.

Thus much for *Answer* to your  
*Questions*.

O that we may often wait for the  
sweet breathings of *Jesus Christ*;  
and improve them. He being sent of  
God, not to condemne or destroy,  
but to save the world.

Joh. 3. 17:

An

An *Answer* given many years  
agoe, to a *Question* about  
*Separation* ; urged from  
*Matth. 13. 30.*

**L**et both grow together to the  
Harvest. The *Question* there-  
fore is, *Whether separation should*  
*be made till the last day?*

*Ans.* First Christ speaketh not  
of fostering, or suffering wretches in  
the Church; but in the world. As  
Christ himselfe expounds it. *Answer.*

*Mat. 13. v. 38.*

2. Again, if Jesus speakes here  
of the toleration of prophane persons  
in the Church; then here he forbids  
the weeding out or censuring of  
them, whom in another place he  
commands to be weeded out, and  
censured. But Jesus doth not con-  
tradict himselfe: *Ergo*, it is not  
meant of suffering them in the  
Church.

*Mat. 18. 15.*

Also *1 Cor. 5.*  
*7. 11. 13.*

3. Christ

3. Christ speakes off, and forbiddeth, such a *separation*, as wherein there is danger of plucking up the *wheat*, with the *tares*. But in the excommunication of sinners apparent or obstinate; or in separating such from the Church, or the Church from such; there is no danger thereby of plucking up the wheat with the Tares, but rather, a meanes of bettering the wheat; Therefore *of the Churches separating of, or from such sinners*, Christ speaketh not, nor forbideth it.

4ly. Christ speaketh of the utter ruinating, and destruction of the Tares, when they are plucked up; but excommunication, and that Separation before said, is not for the ruinating or destruction of any.

It is not by the separation of the precious from the vile, but by Confusion, through the Churches neglect of such Separation, that *Rome*, and hell are gainers: by such odious commixture of all sorts of people in many of the Churches, in  
whose

whose lap the vildest miscreants are dandled, sucking her breasts, as her naturall Children, is that which furthereth utter ruine, and aduantage hell. If they had Christ for their King, his truth, his word would make them free; he would make them also *Kings and Priests unto God his Father*: that howsoever the suppressing and abolishing of the unruly *Hierarchy*, with their many abominations, is to be left unto the Magistrate, who hath power from God to execute this vengeance; yet every man should deliver his owne soule, abstaining from error, false worship, popish thraldome, all other evils whatsoever, though with afflictions, bonds, and banishments; and should stand fast in the liberty wherewith Christ hath (a) made him free, without yoke of thraldome. For he will rejoyce in the midst of his enemies; Sathan and sinne he hath subdued, as for himselfe, so for all his people and Subjects, whom he hath redeemed out  
of

Ezech. 3. 19.

Revel. 18. 4.

Gal. 5. 1.

of Satans, and out of Babilonish  
bondage; that sinne should no more  
rejoyce over them.



The Case following, was  
Resolved by an Ancient and  
much Honoured Disciple of  
JESVS CHRIST.

The Case from *Matth. 18. 15. 17.*

*Mat. 18. 15.  
17.*

**A** Brother or Sister dealing  
with another member for sin,  
according to the Rule, in the first  
and second place solemnely: The  
Brother offending will not heare,  
gives no satisfaction; it is brought  
orderly to the Congregation: the  
Congregation will not proceed in  
it, according as this offended,  
judgeth they ought.

The



## The Question is,

**W** Hat the Brother offended shall doe? what course shall he take? how should he demean or behave himselfe to the Congregation? Whether must he leave them; or what should he doe?

## The Resolution.

In such a Case, I doe conceive, were I the Brother offended, I were bound to walke by these Rules.

1. To suspect mine owne Judgment, who am more subject to erre then a whole Church, and therefore to enter into a more diligent search of the cause, whither it be indeed such an offence to be so proceeded in, or no? For if I should judge my selfe more foolish and (a) brutish then any man; and should esteeme my selfe more (b) vile then other Saints; then I have just cause to suspect my selfe to be mistaken, rather

1. Rule.

a Prov. 30. 21

b Phil. 2. 3.

1 Tim. 1. 16.

1 Cor. 3. 18.

&amp; 8. 2.

Eph. 3. 8.

Prov. 3. 5.

2d. Rule.

Exod. 12.

Galar. 6. 12.

1 Cor. 5. 2. 5.

2 Cor. 12. 20,

21.

3. Rule.

Acts 15. 2.

rather than a whole Church : and I should beware, that I leane not to my owne understanding,

But if upon further due search, it shall be found to be such an offence indeed, and both my Brother and the Church to lye under it, then to humble my selfe, for my owne uncircumcision of heart, or live before the Lord in not shewing such a spirit of meeknesse for his restoring, or not mourning for it, so as I should have done : which might occasion my Admonition to him, or my speech to the Church, to be powerlesse and in vaine.

If neither the offender, nor the Church, will yet heare me, then to crave the advice and assistance of another Church, [and so to two or three Churches, if need be,] either to cleare to me, the way of this party, or of the Church from such an offence, or partaking therein : or else brotherly to help the convincing and healing of the Church, if it have sin'd therein ; As they of *Antioch*, sent for

for help in a difficulty, to the Church  
in *Jerusalem*; And as the Churches  
should be helpfull to each other in  
temporall things, much more ready  
should they be in spirituall things. (¶  
by some proportion from *Mat. 18.*  
15, 16. as being a *Sister-Church*.

Rom. 15. end.

1 Cor. 8, & 9.

1 Cor. 16. 1.

Mat. 18. 15,

16.

4. Rule.

If the Church being endeavoured  
to be convinced by the other Church  
or Churches, doe not yet see suffi-  
cient light to convince them of sinne,  
and yet they are willing to heare  
me, and other Churches, in other  
matters; and doe not require my  
fellowship with them in allowing  
this, or any other evill amongst  
them; but giue me leave to protest  
against the same, that I judge is  
*grossely* sinfull: I may still continue  
communion with them, and not  
thereby offend the Lord. For *Prose*:  
in the Church of *Thyatis*, such  
as *knew not the depthes of Satan*  
in the mysticall whoredome of *Le-  
zabell*; where the Church did not  
proceed against her, as the nature  
of the offence deserved. Yet the

E

Lord

Lord putteth it not upon them as a burden, nor upon others of better discerning, to separate from the Church; but only to hold fast the good which they had, till his coming to them in clearer light. For such as are otherwise minded now, and yet sinne out of ignorance, God may (in time) reveale more cleere light to them; as he speaks to a corrupt Church. For God is able to doe it.

5. Rule.

But if the Church, after conviction of the offence, shall still obstinately persist in it, and grow (as is usuall in such cases) to defend the evill of their way, by running into a greater evill; or take it offensively at my hand, that I doe not goe along with them, in allowing the offence: or be unwilling to receive my testimony in other necessary truths: In such cases, I may withdraw my self wholly from Communion with them, [Having first thus proceeded, with the advice of other Churches.]

2 Tim. 3. 5.

1 Tim. 6. 5.

1 Pt. 2. 18.

See

See the last Answer in Mr.  
Cottons Catechisme, call'd *The*  
*Dollrine of the Church*. sold  
at the Crowne in Popes-Head-  
Alley.

Three *Quæres* Resolved, on  
another occasion.

Question.

**W**Hether there be any  
Churches, any Baptisme,  
or other Ordinances, till Christ re-  
store all?

1. Some deny all; and object  
many things. Therefore let us con-  
sider in order: And first of a Church.

Obj. Whether now there be any Object. *Is*  
*visible Church*? Revel. 11. 2.  
*The holy City they shall tread un-  
der foote. forty two Moones, or*  
*1260. dayes. This is the speciall*

E 2 time.

time of Antichrists Reign, where-  
in true Churches shall be trodden  
under foot, the Witnesses shall be  
few, and low; till the King-  
domes of this world become the  
Kingdomes of our Lord, Rev. 11.  
1. 5.

*Answer.* *Ans.* Then as it appeareth, there  
is that City, that is abused, all that  
Matt. 28. last. worst time; and that therein God  
Bph. 3. last. hath his two Candlesticks. Rev. 11.  
4. which implied, true Churches.  
Cha. 1. v. last. Chap. 3. 2. v. 1.

*Object. 2.* *Obj. 2.* Rev. 15. last ver. None  
could enter into the Temple, (that  
is, the Church) till the seven  
plagues were fulfilled. Therefore,  
there is no Church-State, till that  
time.

*Answer.* *Ans.* As before. This argues,  
First, That there is a Temple all  
that while of those plagues.

Secondly, that then will be difficul-  
ty of entrance into it. Therefore, the  
Church must needs have a being, to  
which is such difficulty of access for  
that time; [which time some  
thinke

think *is not yet begun*; from ver.  
2. 3. 6. ]

Obj. 3. *Christ's Church is adorned with such gifts, and Officers; as we see not now, but look for.* Object. 3.  
1 Cor. 12. 28.

Ans. Adornings, ornaments, Officers, are not of the Essence of a Church (a). Answer.

Obj. 4. *After that Babylon hath polluted all, the New Jerusalem shall come downe from Heaven, whose builder (b) is God.* a Acts 14. 18.  
Cant. 5. 7.  
Rev. 19. 7, 8.  
Object. 4.  
b Revel. 21. 1.  
Rev. 3. 12.

Ans. Grant, That the Patternes of all the institutions, that were given, shall not be fully and clearly knowne, till that *Restitution of all things*, when all Kingdomes shall be the Lords; yet there must remaine some *Philadelphians*, (viz. Churches that hold \* brotherly \* Heb. 13. 1.  
love,) that keep his word, and deny not his Name, (though of little strength,) that shall be kept from the hour of Temptation, and overcome: That must have the Name of God, and of the New Gr. Philadel-  
phias, as  
Rev. 3. 7.

*Jerusalem, that comes from Heaven.* Rev. 3. 7. 8. 10, 11, 12.  
Matth. 16. 18.

*Object. 5.* Obj. 5. *We looke for a mighty Angell, or Messenger of God to come, to call out of Babylon; and bring to Zion, that shall lighten the Earth with his glory. Till this be, we cannot fully come out, nor, so come to Zion.*

Rev. 18. 1.

*Answer.*

*Ans.* If all this be granted, it will not hence follow, that we must not now come out of Babylon so farre as we see, by degrees, more and more; unlesse wee all are tyed to partake now of her sinnes and plagues. And to drinke of the wrath of God, without mixture for ever, which you will not as-  
sume.

\* Rev. 18. 4.

Rev. 14. 9, 10, 11.

No greater power is required to bring to Zion, then to call out of Babylon. Rev. 18. 1. Therefore seeing many Saints now are of Gods goodnesse brought by degrees out of Babylon, viz. where he gives first light; Secondly willingnesse  
in



in the \* day of his power; Such, by \* *Psal. 110. 3.*  
the same power may now be brought  
to Zion.

Obj. 6. *As the Lord sent Mo- Object. 6.*  
ses and Aaron to bring his Israel  
out of Egypt, and sent Elias to re-  
store his worship there, when all  
was corrupt; and John Baptist to  
prepare the way of Christ: So he  
will send some in the spirit of Eli-  
as, before this great and terrible  
day of the Lord that is a com-  
ming; Who shall restore Ordina-  
nces in their best purity: which  
we shall not have till then.

*Mal. 4. 4*

*Ans. 1.* If that in *Mal. 4.* (which *Answer. 1.*  
was fulfilled in *John Baptist*; when *Mar. 9. 11, 12,*  
Christ came in the flesh.) shall have *13.*  
some further accomplishment then  
yet it is; and that then shall be such  
a \* restoring of all things; must we  
therefore be bound now, to remaine  
in what we see, and know is *Babyloni-  
sh*? or to neglect any worship  
of God in purity, so farre as we see?  
far be it: as before, the danger hereof  
was shewed. *Rev. 14. 9, 10.*

\* *A& 3. 21.*

*Rev. 14. 9. 11.*

2. When *Israel* came out out of *Babylon*, to the place where God had limited Altar and Temple-worship. They stay not from worship for a new Commission, or direction about an *Altar*, when that of *Moses* was lost. But the old command lying on them for worship, they build an *Altar*, to offer burnt offerings thereon, *as it was of old directed in the Law of Moses*. And they built the *Temple*, as well as they could, which some old men remembred, that the former was larger, or better; and therefore they wept. *Exra. 3. 12. Hag. 2. 3.* Yet hath this latter House the promise of Christs comming to it, and is owned by Christ for his House. This holds forth somewhat for our Instruction in the point in hand; *As that of Philadelphia. Rev. 3. 12. in the ANSWER to the fourth OBJECTION before.*

\* Deut. 12. 7.

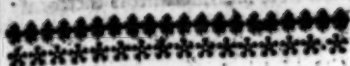
13.  
Deut. 16. 2.

Exra. 3. 1. 2.

ver. 12.  
Hag. 2. 3.

Hag. 2. 7.

Math. 21. 13.  
Job. 2. 16.



A B O V T

B A P T I Z I N G,

Who hath Commission  
for it?

Obj. **I**F one should be demanded,  
as John Baptist was, when Object. 1.  
he baptized, about his Authority  
of so doing, If he were not the  
Christ, nor Elias, nor that Prophet:  
what he was then, that he so Bap-  
tized. What could a Baptizer now  
Answer to this demand?

Ans. He by whom the Lord  
did first Institute Baptisme, the  
Lords Supper, and other Orders in  
Christian Churches, it is requisite  
should have a speciall Commission  
for it from the Lord God. But these  
being once ordained, this was not re-  
quisite in other Christian Teachers,  
that

that were Administrators thereof afterwards,

Object. 2.

Obj. 2. *We finde such as had warrant to Baptize, had speciall warrant; wrought miracles, laid on hands, and the Holy Ghost was given. It was an Apostolicall worke—*

Answer.

Act. 3. 12. 37  
38. Act. 9. 15  
18.

Answer. *John Baptist*, that begun Baptisme, and the *Apostles* that were sent out to al the world, as Master Builders, to lay the foundation of Christian Churches, *Those* had speciall warrant for it; and yet many others did warrantably Baptize.

What is not  
Essentiall in a  
baptizer.

2. To have these things in a *Baptizer* is not Essentiall:

1. *To work miracles*; for *John Baptist* wrought none: *Joh. 10. 41.*

2ly. *Nor to be authorized so to lay on hands.* *Philip* did it not in *Samaria*: *Act. 8. 14, 15, 16, 17.*

3dly. *Nor to be Apostles*, that *Philip* was none, nor *Ananias*, who baptized *Saul*: *Act. 9. 18.*

4ly. *Neither is it essentiall to be*  
by

by a rightly Baptized one. John Baptist was not baptized, when he began to Baptize.

Obj. But John had a speciall Commission from Heaven. Object.

Ans. Whatsoever is Essentiall in a Baptizer, was in John Baptist. To be himselfe rightly Baptized, or baptized at all, was not in John, that we find. Therefore for one to be himselfe rightly baptized, or baptized at all, is not essentiall in a Baptizer. Answer.

Again; that only seemes to be Essentiall in Baptisme, that is laid downe in the Grand Commission and Institution, *Math. 28. 19.*

1. The Baptizer to be a professed Disciple of Christ, performing it in the power of Christ, not of Antichrist. But it's not Essentiall that he be an Apostle. Those to whom the Commission then was given, though they were Apostles, yet they are not there called Apostles, but Disciples, that must preach and the forbearing the one word, and using the other.

2. What is Essentiall?

Ans. Three things.

is not without Instruction to us.

In the Persons to  
be Baptized.

b Mar. 28. 19.

Joh. 4. 1. A & 8

37.

c Mar. 1. 9. 9.]

Act. 22. 16.

Pl. 110. 3.

d Act. 2. 38.

Act. 10. 48.

Act. 19. 5.

e 1 Cor. 1. 14

15. opened.

2. The Baptized to be one (b) made a Disciple, submitting and (c) yielding thereunto, *ibid.* with Joh. 4. 1.

3ly. That such be solemnly Baptized or dipped in water in, or unto the name of the Father, the Son, and the Holy Ghost. (or of Jesus (d) Christ) where these three concur, there appears to be the *Essence* of Baptisme.

And from the 1 Cor. 11. 4. 15. It appears, some *Saints* put more upon a *Baptizer*, then was meet, (*holding out thereby, what other Saints are subject to;*) as if it were more, or of a *higher Nature* to be a *Baptizer*, then a *Preacher* of the Gospel: Whereas the (e) *Apostle* there, seeks to rectifie their judgement, that erred herein; saying, *I thank God, that I Baptized none of you, but Crispus and Gaius, and Stephanas his Household; lest any should say; I baptized, or ye were baptized into my own Name! For Christ sent*

sent me, not to Baptize, but to  
 Evangelize, or preach the Gospel:  
 vers. 17. (speaking of his special  
 commission Act. 9. 22. 10. 14. 15.)  
 That yet he did, and might baptize;  
 was therefore from that Generall  
 Commission, given to Christs prea-  
 ching Disciples: *Math. 28. 18.*  
 19.

Obj. His warrant thence was  
 as an Apostle, and not a preaching  
 Disciple.

Ans. If it were not as a prea-  
 ching Disciple, but as an Apostle;  
 then that Commission there, was gi-  
 ven to all Apostles, and only to them;  
 But it was not only to them: which  
 is thus proved. If Ananias lawfull-  
 ly baptized Paul, Philip, the Dea-  
 con, an Evangelizer (as the rest of  
 the Evangelizers of the (f) disper-  
 sed Church(g) Baptized any: and  
 they had no speciall Commission,  
 that the Scripture shews for it, no  
 more then Paul had: Then the  
 same Generall Commission, [by ver-  
 tue whereof Paul baptized some,]

Obj.

Answer.

*Aquatenus ad  
 omne, valet.*

*Argumentum.*

*f Act. 8. 4. 12.*

*with 11. 19.*

*[Act. 8. 1. 12.]*

was the warrant to Baptize. Or shew  
a third way, if you know any.

Ananias his  
warrant to bap-  
tize Paul.

Act. 9. 15. 17.

Ananias his speciall Commission  
to Paul, was:

1. To lay his hand on him, that  
he might receive his sight.

2dly. To shew him, that he must  
heare his Name among the Gen-  
tiles. But no speciall Commission is  
there, to Baptize him: Act. 9. 12.

Philips, to  
baptize the  
Eunuch.

Act. 8. 26. 38.

15. yet, perceiving that he was a  
Disciple, he did Baptize him lawfully:  
Act. 22. 13. 16. And Philips  
speciall(s) Commission, was, First  
to go to such a particular place.

2dly. To joyne himselfe to the  
Eunuch's Chariot he saw. And no  
word of Baptizing, when he had E-  
vangelized, or preached the Gospel to  
the Eunuch and he desired Baptisme;  
If Phillips had a speciall Commis-  
sion to Baptize him, he needed not be  
scrupulous in Enquiring more of  
him. But when by enquiry he was  
satisfied, that he was made a Disci-  
ple, he lawfully Baptized him: act. 8.  
36. 29. 36. 38

And



And, the like appeares of many others of that dispersed Church, who *Evangelized* and made many *Disciples* in *Antioch* &c. who were joyned in Fellowship before *Barnabas* was sent to confirme them<sup>(k)</sup> (as appears by his exhorting them *requirunt* to continue, or hold on to the Lord.

*The Disciples at Antioch.*  
 k *Act. 13. 4.*  
 with *Act. 13. 19. 23.*

If thus *Philip*, and *Ananias*, By the generall had no speciall Commission for Baptizing, no more then that wee can finde *Paul* had (*1 Cor. 1. 17.*) and yet all these did lawfully Baptize: And *Paul's* Generall warrant, was from *Math. 28. 16. 19.* And if they had no other generall Warrant, then that which *Paul* had. Then this Commission in *Math. 28. 16. 19.* was not given to the *Eleven as Apostles*, but as *Preaching Disciples*. And then is it a warrant for other *preaching Disciples* upon occasion in due Order, to do the same. Thus those 3. things before said alone, are Essentiall in Baptisme.

3. *Ans.* Such Disciples as have a power

See before  
pag. 60 [e]

Object.

power, to go to preach the Gospel of the Covenant, have a power (1) to baptize or apply the token of the Covenant.

Obj. I grant this: But how can any preach unlesse he be sent? As it is written; How beautifull on the Mountains are the feet of such Preachers? Ro. 10. 15.

Wee look for some thus to come, and these may Baptize. But not every one that is an Evangelizer, or spreader of the Gospel, as those of the dispersed Church were. Act. 8. 4.

Answer.

in Rom. 10. 14.  
15. opened:  
proving Prea-  
chers sent, in  
some sense.

Ans. 1. The word (m) here in Rom. 10. 15. of bringing glad-tidings is Evangelizing, and by the so joyning it with the former word, as the explaining of the other, it shews the weaknesse of that distinction.

2dly. Whereas it's said there, Ro. 10. 14. How shall they believe on whom they have not heard? and how shall they hear without a Preacher? and how shall they preach



**ORDINANCES.**  
**IN GENERALL.**

*Object.* **T** *hat they are lost.*  
*Answer.* 1. You grant there may be *Prayer*; and that's an Ordinance: 1 *Tim.* 2. 1. 8.

2. That there may be *Reading the word*; and that's an Ordinance. *Jo.* 5. 39. 1 *Tim.* 4 13. *Col.* 4. 16. 1 *Thes.* 5. 27.

Then you must grant, that *Ordinances* in generall, are not lost.

*Object.* *Obj.* *We are very dark about Ordinances; about the Covering, or hiding the Head: 1 Cor.* 11. 4. *about the kisse of Love, or Holy, mention'd by two Apostles, Peter; 1 pet.* 5. 4. & *Paul 2 cor.* 13. 12. & *1 cor.* 16. 20. *About the Elders anointing: J.* 1. 5. 14. *with Mar.*

Mar. 6.13. And we must mourne  
and wait till the Lord send light.  
Tarry yee at Ierusalem till ye be  
endowed with Power.

*Ans.* It is true, we are very *Answer.*  
dark and see darkly in many things;  
and we should mourne, and long  
for more (n) light: but not sit still, and  
doe nothing, to meet the Lord, but <sup>n Psal. 43. 4.</sup>  
<sup>o 1 Chr. 22. 16.</sup>  
Up and be doing, and the Lord will <sup>p Isa. 64. 5.</sup>  
be with us. (o) Thou (p) meetest  
him that — remembreth thee in  
thy wayes; Isa 64. 5. Having re-  
ceived any (q) Talent of light, or  
gift, wee must improve it through <sup>q Mar. 25. 14.</sup>  
him, if we would meet him to our <sup>29.</sup>  
Comfort. We may not neglect any  
thing we know, because we are ig-  
norant of much: For he that doeth  
my will, shall know what is of God;  
saith Christ, Ioh. 7. 17. and to him  
that hath shall be given, and he  
shall have more abundantly: but  
from him that hath not, shall be ta-  
ken away, even that which he hath  
saith Christ, speaking of the man,  
that improved not his Talent, Mat.

25.29. 14. And then are ye my friends, if ye do what soever I command you, Io. 14. 15. & 15. 14.

### Question 1.

**I**F two or three, or more Saints, not being Baptized, were by some providence together in some Island, or other part of the world, where they exercise their Talent, & more are converted to the Lord. And they desire to know, what course to take about enjoying Baptisme, or other Ordinances: what advise would you give them in such a Case?

Answer.

Ans. I would advise them as followeth.

1. That they should be-  
lieve, that he that brought them from  
the Kingdome of darknesse into his  
(a) marvellous light: Col. 1. 12. 13.  
when they are in darknesse other-  
wayes, that the Lord himselfe will be  
a light un to them: Mic. 7. 8. Lu. 1.

79.

2. That

a 1 Pet. 2. 9.  
Lu. 4. 18.

2. That they should agree to pray together, for the Spirit of God, to guide and lead them in all Truths and so in this point. *Luk. 4.1.12.13* *Joh. 16.13.7* *Jo. 14. 13. 26.*  
*Jo. 14. 26. & 16. 13.* Believing that what 2. or 3. of them shall agree together upon earth, as touching any thing that they shall aske, it shall be done for them of our Father who is in Heaven. Christ hath promised. (c) *Mat. 18. 19.*

3. That they should believe, that if they be gathered together in Christs Name, there Christ is in the midst of them (d) *d. v. 20.*

4. Hence therefore, they should be gathered, and joyned solemnly together (e) in his Name, that they may enjoy that gracious, speciall presence of Jesus Christ. Taking hold of the Covenant of his grace: *Isa 56. 4.* and professing to give up themselves to the Lord, and to his servants ( and so, each to other) according to his will; (*2 Cor. 8. 5. & 9. 13.*) being a people that come out from the world, and from defiled worship, so far as they

f 2 Cor. 6.16  
17. 18.

21. 22. 23. 24.  
25. 26. 27. 28.

Thus they did  
of old.

e Ezek. 23.8.  
b Ezek. 16.8,9.

see, and that would (f) touch no unclean thing, and beleive that God will receive them; and be a Father to them, and owne them for his Sons and Daughters: for saith the Almighty God. 2 Cor. 6.16.17.18.

And thus by a solemne agreement, or Covenant hath God owned a company of people to be his people, and himselfe to be their God, severall times of old; and hath foretold it also to be in Gospell times. Of old when Israel in Egypt had Apostatized (g) by whoredome Ezek 23.8. they are restored, and they became the Lords, (h) by Covenant, Ezek 16.8.9. with Exod. 24.7.8. and are call'd the Church in the Wildernesse Alt. 7.38. When these there Apostatized, and their Children entred into Covenant, the Lord that day establisheth them to be his People, and himseife to be their God. Deut. 29.10,11,12,13. And thus Apostatizing againe, and carried to Babylon, they were so restored againe Nehem,



*Nehem. 9. end & 10. 1. to 32. And 2 In Gossell  
to be in Gossell times is foretold in times.*  
*Ezec. 20. 34. 37. Hos. 2. 19. 20.*  
*Jerem. 50. 5. and so performed by*  
*Christian Churches 2 Cor. 8. 5. & 9.*  
*13. and thus a few such, being visibly*  
*a Christian Society or Church, en-*  
*dowed with the promise of God's*  
*speciall presence, have power and pri-*  
*vilidge from him, by agreement to en-*  
*joy his Ordinances together; His*  
*Name being put there now, that of*  
*old was limited to one certaine place.*  
*Deut. 16. 2. 16. 1 King 9. 3. 7. with*  
*Jo. 4. 23. 24. & Math. 18. 20.*  
*with 1 Cor. 5. 4. & 1 Pet. 2. 5. Then*  
*may they enjoy a Baptizing or a*  
*washing with water, as is said of*  
*them in Ezech. after their entring in-*  
*to Covenant, and so becomming his,*  
*Ezec. 16. 8. 9. and so enjoy as well*  
*all other Ordinances.*

Question

## Question. 2.

Quest.

Quest. **W**Hat warrant have any to joyne themselves? There should be an Apostle, or speciall Messenger of God that should espouse or hand-fast them to God, as Paul espoused the Church to Christ, God, 2 Cor. 11. 2.

Answer.

Answer. 1. Paul was the Instrument of their beleeving, and therein is each soule first espoused to Christ. This was the greater work; and the foundation of the other. Now will it hence follow, that none are lawfull Instruments of others beleeving, unless they be Apostles? If not, then such as may do that greater work, which is the *laying of the foundation*, may warrantably do the lesse, in *building thereupon*. 1 Cor. 3, 10. 6.

2dly. It's foretold, that the Saints comming out of Babylon, should call on each other, that they might *joyne themselves to the Lord in Covenant*: Jer. 50. 5.

3. The

3. The Lord having discovered how the Kings walked, and should walk, we should not delay till others should come, we know not when, to set us in; but our selves should give up our selves, through him, to the Lord, and his wayes. As of old, when the Lord required that the Israelites should be Circumcised, If this had not been done, and one himselfe were convinced of this duty, if others would not do it for him, he must do it himselfe; lest the Lord cut him off for its neglect, *Gen. 17. 14. 26.* The Lord having required the duty, and not limited it to such persons alone for the doing it, each according to his light, and Talent, is bound to engage his heart, and himselfe too, for God, and his wayes. *Ier. 30. 21.*

OF

## BAPTISME

## WHAT IT IS:

**I**T is an Ordinance (a) of God, by  
 Jesus (b) Christ, which becometh all  
 his, as a part of (c) Righteousnesse,  
 or of the holy will and counsell of  
 God: Wherein persons professing  
 (d) Repentance, and Faith (e) in  
 Christ with all their Heart, are so-  
 lemnly (f) Dipped (g) into water  
 (much (h) water being needfull here-  
 in) (i) in or (k) unto the Name of (l)  
 Jesus the (m) Christ; or, of (n) the  
 Father, and Son, and Holy Spirit; for  
 the (o) Remission of Sinnes; holding  
 out and Representing hereby, their  
 Union or Onenesse with Christ in hi  
 (p) Death, and (q) Buriall, and Ri<sup>s</sup>  
 sing againe; that then (r) they wer<sup>e</sup>  
 a Mat. 21. 25. b Mat 28. 19. c Mat. 3. 15. &  
 Lu. 7. 29. 30. d Mat. 3. vers. 6  
 e A. 8. 37. f See *Casaubon's*  
 note in Mat. 3  
 6. or Mr. *Dan.*  
*Rogers* on two  
 Sacraments  
 par. 1. ch. 5. f. 8.  
 g Mar. 1. 9.  
 h Job 3. 12.  
 A. 8. 38.  
 i A. 2. 38.  
 A. 10. 48.  
 k A. 19. 3. 5.  
 l 1 Co. 1. 13. 15  
 m Mat. 16. 20. Joh. 10. 31. n Mar. 28. 19. o A. 2. 38.  
 Lu. 3. 3. A. 12. 16. p Rom. 6. 3. q v. 4. Col. 2. 12.  
 r See *Christ set forth.* Sec. 3. ch. 7.

Crucified

Crucified and dead with Christ, and Buried with him, and risen with him, and that their Bodies (s) shall arise, 1 Cor. 15. 39 out of their Graves—For the more confirming their Faith, these things being now acted over again by them or upon them, in their being dipped under the Water, and then rising up out of the Water,

\*\*\*\*\*

**W**hat is required to be in persons that are to be Baptized, 1 A.C. 8. 16. 37. If then it is, it is lawfull.

1 That (a) they beleeve in God with all thir heart. Mar. 16. 15. 16. Io. 4. 1. b Heb. 11. 6.

For without (b) faith, they cannot please God. For they that come to God must beleeve that he

2 That they bring forth Fruit, worthy of Repentance. c Math. 3. 7, 8, 9.

3 That they shew willingnes to it, or a Desire to enjoy it.

4 That they call on the Name of the Lord.

About

\*\*\*\*\*  
\*\*\*\*\*

About

# BAPTISM'S USE & NECESSITY.

And whats *Essentiall* in a  
BAPTIZER.

Part of A Letter writ by  
H. I.

---

I Considered of such things as these:

---

The manifold  
Uses of Bap-  
tisme for com-  
fort to believ-  
ers

1. Act. 13. 42.  
2. Mat. 3. 15.

1. **T**hat there is the same Use of  
Baptism to Believers now  
That was to Believers in the A-  
postles dayes; Namely, First to shew  
our Love to our God in all Obedi-  
ence to his Wills \* It becomes us  
(saith Christ, speaking of himselfe,  
and of his members, with respect to  
this Ordinance) so to fulfill all Right-  
eousnesse, (a).

Secondly

*Secondly* to hold forth our *Conformity* to *Jesus CHRIST* in all things. [V]

*Thirdly* to hold forth our union with *Christ*, and our *Communion* with him. *Col. 2. 11. 12.*

Thus to hold forth; that when *Christ* was *Crucified*; We were *Crucified with Christ*, and we were *Buried with him*, and *quickned with him*, and *risen with him*. *Eph. 2. 6. Gal. 2. 20.*

And hence we have this *Baptisme* appointed, as a *Resemblance* and *Representation*, in our being as dead and as *Buried under the water*, and *Raised up againe*; for confirming by an outward token, as, what we had and enjoyed by that our *Union with Christ*, when *Christ* *Dyed*, was *buried*, and *rose againe* in our behalf, and wee in him. We, as *Thomas*, having need of sensible things to make more fresh and vigorous in us, what we enjoyed then in *Christ*. We therefore are to be *buried with him in Baptisme*, where

*Rom. 8. 29.*

*1 Pet. 3. 12.*

*1 Jo. 2. 6.*

*Eph. 2. 6.*

*T. Goodwin, in  
Christ, set forth  
in his death,  
&c.  
Sect 3. the 7.  
Chap.*

wherein also we are Risen with him.

Heb. 10. 12.

Luk. 3. 3

Rev. 1. 5.

Rom. 6. 3. 4.

Col. 2. 12.

Fourthly, Thus the more sensibly to assure us, that Christ dyed for our Iniquities, and washed us from all our finnes (of all our parts) in his owne blood. act. 2. 17. 38. act. 22. 16. Eph. 5. 26.

Fifthly, That as we are Risen with Christ, and risen from our Buriall in Baptisme, so our Bodies shall arise from the Dead; So I take that place, 1 Cor. 15. 29. Else why are they baptised for dead, as dead ones, If the Dead rise not againe; as well as they rise in Baptismes.

Sixtly, To be a further help and Engagement to dy to all sinne, and not to live in sinne, but as persons risen from the dead; and dead to the world, &c. Rom. 2. 3. 4. 2 Col. 12. 13. 20. & 3. 1. as persons, that from the tender mercy of God to us, have been drawn to yeild up our selves as to death; yet a living sacrifice unto him; no more to be our owne or the worlds.

\* Rom. 12. 1.



II. As there is the same Use of Baptisme now, that was to Believers of old: (for we have as much need of all those Six particulars, as Believers had in the Apostles dayes:) So, there is the same NECESSITIE, if we respect the same Command which remaines in force still from Iesus Christ, upon such as are believers, or that are made Disciples; that these should be baptised:

I. Christ Commands it; *Mat. 28. 19.*

2dly, Incourageth to it by promise, *16. Mar. 16.* So doth the Apostle Peter, *act. 2. 38. 39.* with verse 17 18, 33. & *act. 5. 32.*

3dly. By houlding it out, as becomming us thus to fulfill all Righteousnesse, *Mat. 3. 15.*

III. That of Believers some have seemed to be slack to it, and therefore have been (blamed in a manner, and) thus called upon to it. *Ananias to Paul saith, and now why tarriest thou? arise, and be baptised, and wash away thy sinnes; Calling on the*

a Christs command in Baptisme still in force, and his promise annexed.

*Heb. 10. 12.*

*Luk 3. 3.*

*Rev. 1. 5.*

*Rom. 6. 3. 4.*

*Col. 2. 12.*

*Act. 22. 16.*

*the Name of the Lord, Some have longed for it, and desired to enjoy it; as the Eunuch, who said: Here is water; what less I may not be baptised?*

Philip answered, *If thou believest with all thy heart, thou mayest;* Then he professed his Faith, in as gave satisfaction, and was baptised.

Such Considerations as these I have had. But yet, because I would do nothing rashly; I would not do that which I should renounce again: I desired Conference with some Christians differing therein in opinion from mee; about *what is requisite to the restoring of Ordinances, if lost; Especially what is Essential in a Baptizer?* Thus I did forbear, and inquired above a years space: And though I see I am still in Much Darknesse, and know not fully what to say about some passages in the New Testament; and I hope there will be shortly a clearer breaking forth of Light more gloriously; and a Restoring of all to the first purity,

1 Thel. 5. 26.

1 Pet. 5. 14.

Ro. 16. 16.

1 Cor. 11. 4. 5.

ch. 14. 1. 15. 16.

26.

Rev. 7. 4. 15 ch.

21. 1. 10.

He that bath,

let him com-

municate therein

From which wee are Faint shewt  
 And thus God will send some to  
 make up Betaches; some to come  
 with such a lustre and power as  
 shall call and to help out of Babylon, that  
 shall enlighten the earth with his  
 Glory, otherwise then yet hath been.  
 Rev. 18. 14. 15. 16. yet I see yet  
 Glimpses of Light the Lord hath  
 shined to me, and thus I apprehend  
 herein for the present, that there are  
 sure Comforts.

7. Conclus.

First, From the apprehension of  
 gods love to us, we should be  
 drawn to all Obedience, 1. *Gal. 3. 6.*  
 19. *Gal. 3. 12.*

Secondly, we may not yield blind  
 Obedience, nor do any thing  
 doubtingly that is sin, *Rom. 14.*  
 23.

b Rom. 14. 23.

Thirdly, Love will constrain  
 to do what we can, when we cannot  
 do all that we would.

c 2 Cor. 5. 14

When Israel in Egypt might not  
 sacrifice, but be stoned for it, *Exo. 8.*  
 26. yet this must not cause them  
 to omit other duties, wherein they were

Israel in Egypt  
 Circumcised.

G

not



signed ( as tis like still to occasion )

~~Condemning of the Pharisees and~~  
~~guiltless when Christ was judged~~  
 to justify Acts of Martyrs Soules, and  
 of mercy to Body; when the Phari-  
 ses condemned these Acts, because  
 they judged, That ~~Institutions~~ were  
 broken thereby.

Matt. 9.13.13.

Seventhly, All Gods Institutions  
 and Ordinances are given for good,  
 for profit, for the best Edifying, and  
 for most honour to his name. None  
 for any hurt, prejudice or hinderance  
 of Gods honour, or of our or others  
 spirituall good.

This Orders upon the 6th. and  
 last Conclusion, proved Deut. 4.6.7.  
 8. Rom. 14.1.15.17.1 Cor. 14.5.  
 6.16.1 Cor. 10.27.31.5.

Eightly, The Saints should re-  
 joyce in the Lord alwayes: Phil. 4.  
 4. and his Commandments are not grie-  
 vous: 10.15.3.

1 John 5.3.

From:

Inferences  
from the for-  
mer.

From the truth of the three  
last, (it appears) this  
will follow.

I.

I. **T**hat though the Saints should  
long to enjoy all Gods Ordi-  
nances purely, and more light in  
things they are very dark in, yet they  
should not be under a spirit of tri-  
mour, distracting-trouble, or vexing  
of mind, *because the Kingdom of  
God, is not meat and drink: (Nor  
matters of Ordinances, questions a-  
bout them; that difference therein  
should hinder the receiving each o-  
ther, or their sweet communion in the  
Lord together:)* *But [it is] Righteous-  
nesse, Peace, and joy in the Holy-  
Ghost: (which are to be cherished in  
our selves, and others to be maintai-  
ned, and not hindred by such diffe-  
rences.) For he that in these things  
serveth*

Rom. 8. 15.

Rom. 14. 19.

*serveth Christ* [as both parties may  
 do. ~~He is acceptable to God: and~~  
 approved of men: [ This being a  
 speciall way therein; ~~under the Law~~  
 they eyed Ordinances legally, and  
 were under a spirit of bondage, under  
 feares disquiet of spirit *Rom. 8. 15.*  
*1 Cor. 7. 23.* It should not be so  
 with Believers under the Gospel of  
 Grace now.

*Rom. 14. 6. 9.*  
 & 14. 17. 18.

*Secondly. From the First Conclu-*  
*sion, it is evident.*

*First.* When God limited the  
 partaking of the Passover, only to  
 persons Circumcized, and legally  
 cleane: Men must so limit it, and  
 if God did not limit Prayer, Thank-  
 giving, Almes, and to such, or other  
 Qualifications: man must not. *Abs.*

*10. 4. 35.*

G 3

T 6

verum Christi ad hoc dicitur

~~verum Christi ad hoc dicitur~~

~~verum Christi ad hoc dicitur~~

~~verum Christi ad hoc dicitur~~

~~verum Christi ad hoc dicitur~~

~~verum Christi ad hoc dicitur~~

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~~verum Christi ad hoc dicitur~~

~~verum Christi ad hoc dicitur~~

Inferences  
from the 5th.  
Conclusion.

**To the fifth Conclusion; fur-**  
ther instances and In-  
ferences.  
If God limited these duties  
to the 4. 4. Possess your  
Vessel in Sanctification and honour  
abound in love more and more; stu-  
dy to be quiet, and to do your owne  
business with honesty. For them  
that are asleep, sorrow not as those  
without hope. Comfort one another.  
Then 30. 19. 14. Watch and be  
sober. Edify one another. Render  
more and more good, ver. 16, 18, 18.  
Rejoyce evermore, pray con-  
tinually. In all things give thanks  
&c.]

I say, if God had limited such  
Mtt. 18. 15: duties, as are expressed in that, and  
1 Cor. 11. 26. other Epistles to the Apostolicall first  
Churches, only. Persons so stated  
or qualified as they were, as in such  
Churches so gathered, so baptized,  
so



so gifted, then man should limit  
 them so. But if God hath not so  
 limited these, nor other such duties,  
 [as watching over one another,  
 (what we may) holding forth the  
 Lords doings to all he cometh, Judging  
 our selves, confessing our faults  
 one to another,] only so, then I  
 know no such limitation, but give a  
 the whole Scripture with all good  
 to those he hath given his Sermon  
 1 Cor. 11. 1. and as man is for a heark  
 Conscience and Admiration, and his  
 Honour. When man may not limit  
 some of these, more than others from  
 such portions: so far as I can see from  
 the Scripture.

For 1. That Epistle cited before  
 was writ to the Church of Thessalo-  
 nians. But 1. Cor. 12. was writ not  
 only to the Church there, but to all,  
 that in any place call on the name  
 of the Lord Jesus, as the 1 Cor. 1. 2.  
 Now 2dly, all the Saints are of the  
 Church of the first borne, of the Ge-  
 neral Assembly Heb. 1. 2. 1.

3dly. All things are theirs, because

1. Thes. 1. 1.  
 The scriptures  
 expresseth not  
 the Baptisme  
 of Christs dis-  
 ciples: nor  
 when or how  
 the Christian  
 Churches be-  
 gan: This  
 silence, is  
 for your lear-  
 ning.

they are Christs 1 Cor. 3. end.

**Fourthly** All Scriptures are for  
our serving and comfort, Rom. 1. 2.

4. **Fifthly** Whereas 1 Cor. 14. 24.

25. shows, that the Saints by perma-

king of the **Lord's Supper**, should

hold forth his death and fellowship

in the New **Testament** (or **Cove-**

**nant**) for remission of sinnes, till

he come again: it seemed to im-

poy first, That when he shall come

to Zion againe (Rom. 11. 26.) then

they shall need this token of him,

but it shall cease.

modly. That therefore this token

should be used by the **Saints**, and

not cease, all then.

For 1. That **He** shall come

again to the Church of **Yerusalem**

expressed not

the **Baptism**

of **Christ** will

expressed not

when or how

the **Church** will

the **Church** will

the **Church** will

the **Church** will

the **Church** will

the **Church** will

the **Church** will

the **Church** will

## The third Inference from the fifth Conclusion.

**I**F the Lord hath **Limited** **Bap-**  
**tisme** to be done,

1. By

1. By one that hath an *Express*, or  
immediate *Commission* to do it:

OR

2. By an *Apostle*, or

3. By one *Baptized*, or

4. By one that hath *power* to

mark *Miracles*, or

5. By one that by *laying* his *hands* can give *gifts* of the *Spirit*

OR

6. By one that is an *Elder* of a

*Church*.

I say, if the *Lord* had *limited*

*Baptizing* to such (and so if that had

been *Essentiall* to *right Baptizing*.)

then men should so *limit* it. But if

*God* hath not so *limited* it, then men

may not. But it appears that *God*

hath not so *limited* it, to such *Bapti-*

*zers*; and so that these are not *Essen-*

*tiall*; Thus *Paul* *3. Ananias* *3.*

*John Baptist* *4. Bishop*, and others

were *right Baptizers*. They want

nothing that was *Essentiall* in a

*Baptizer*; now mark this.

1. *Paul* had no *Express* nor *im-*

*mediat Commission* to *Baptize*; yet

he *baptized*.

What is *Essen-*  
tiall to a *Right*  
*Baptizer*, and  
what is not?

Cor. 1. 8. 9.

Acts 12. 16.

Cor. 1. 16. 17.

Acts 12. 16.

2. An

A<sup>c</sup>t. 12. 16.

2. *Ananias* that Baptized *Paul* had none, that we read of; nor was he an Apostle.

John 10. 41.

3. *John Baptist* was not Baptized at first, and 4thly wrought no Miracles. John 10. 41.

A<sup>c</sup>t. 8. 10. 12.

14.

John 4. 2. 7. 38

5. *Philip* that Baptized in *Samaritan* had hands to none. (nor *Christ* Disciples before *Christ* death (who yet then Baptized many.)

Neither was *Philip* an Elder of a Church; nor *Ananias* that we find.

Thus each of these, wanted some of those former particulars.

Therefore those cannot be *Baptizers* had to a *Baptizer* himself. He was no right *Baptizer*, who wanted any thing *Essentiall*.

And so, None of the six before said were Right *Baptizers*, if any one of the six things before said were. If *several* be a right *Baptizer*. Because every one of them, wanted some thing *Essentiall*. If those things had been *Essentiall*; therefore not one of them is *Essentiall* to it.

Quest.

Quest. What then is required



verse 14. So then faith is by  
hearing. v. 17. Now if you or  
A<sup>8</sup> 11. 19. 20 I have faith. It is then by preaching  
and hearing: God sends by a pro-  
vidence where he hath some lost sheep  
or Goats. Lu. 15. A<sup>8</sup> 8. 14

When the persecution of the Church of Jerusalem was hot, the Apostles staid there, and the Church was scattered, and fled : preaching every where as they came ( viz. by Conference and ) that was the sending there : for many became Believers thereby. *Act. 11. 19.*

\*\*\*\*\*  
\*\*\*\*\*

A

# Q U E S T I O N

About the Warrantableness  
of enjoying Communion,  
together by Believers, that Dis-  
fer about Baptisme.

Propounded from a Church  
in the Country. The Answer  
following, being returned in  
a Letter to them.

To the Saints in W. H. L. A Ser-  
vant of Jesus Christ, wishes grace,  
and peace, from our God and Fa-  
ther, in and through our Lord  
Jesus Christ.

I Rejoyce in spirit, perceiving the  
Grace, that in Christ hath Aboun-  
ded towards you, accepting kindly  
your

your love in writing to mee. Your  
*Question therein is this.* \*\*\*\*\*

Question,

**U**Pon what grounds we admit  
 of Communion, of Believers,  
 that are of different Judgements.  
 Especially, whether Baptism be so  
 specially requisite to Communion, as  
 that without union in that prin-  
 ciple, there cannot be a walking  
 together in Communion?

*Ans.* For Answer to your  
 Question; The Grounds of our ad-  
 mitting of such to Communion with  
 us, although they differ in point of  
 Baptism, are these that follow.  
 1. That which the Lord limits, we  
 must limit. And what he limits not,  
 what are wee, that we should limit?  
 He limited the Passover to Circum-  
 cised ones; and sacrifice (after the  
 Law was given, First to the Taber-  
 nacle; then to the Temple.

Not so Limiting, Reading, Pray-  
 ing, Circumcising, &c.

2. It



2. It appears that ordinarily *Baptism* was to believers, before they had the *Lord's Supper*, or familiar *Conversing much with Christians*, or reading the *Epistles* written to the Churches, or hearing them read, or before joining with the Churches prayers, or with any Church-members in Prayer or Thanksgiving, &c. For no more mention is of one of these then of another. But because we find not that the Lord did limit any of these to *Baptism* preceding, what are wee to limit it? or to limit one, more then another of them to *Baptism*?

2 Why from the Lord's Supper, and admit to other duties when Baptism was first?

3. We all judge, that *now that* conscientious, peaceable people, should be persecuted merely, because of their Consciences: as to be deprived of Externall Goods, and who then shall deprive them of spirituall priviledges, purchased by Jesus Christ for them, merely because of their Consciences?

3 No persecuti. on for Consci. once sake.

4. Those that we may judge, the Lord puts no difference between, in point

point

Where the  
Lord puts no  
Difference.  
Act. 15. 8. 9.

point of Communion; neither should we: nor they lay any burthens on them, which they are not able to bear.

Now, such whose hearts the Lord purifieth by faith, the Lord puts no difference between such, though they differ in judgement about Ordinances: neither should we, nor they lay burthens on such, least we tempt God therein [as in saying by this we will bring them up to further light, & therefore, debar them.] Act. 8. 9.

5.  
Whom the  
Lord receives.  
Rom. 14. 1. 3.  
1 Jo. 1. 3. 4.

5. Those whom the Lord receives in our account, them he Commands us to receive: though they be so weak, as that they hold up such things to be Gods Ordinances: as are indeed crummies, and that by consequence, deny Christs death and rising; as the legall shadows did. Rom. 14. 1, 2, 3, 4. 1 Joh. 1. 3, 4.

1 Obj. Q.

1. Obj. We must contend for purity of Gods Church, Gods Kingdome with this Kingdome.

Answer.

Answer. Is there, in Rom. 14. 29. The Kingdome of God is not in such things in Comparison,

in ei

not in meats and drinks; (which were Questions in controversy;) but in Righteousnesse, Peace and joy in the Spirit; which therefore we must not hinder, or disturb, such as enjoy these, by dispute of such things.—

Obj. 2. Those were baptized ones, there spoken of.

Object. 2.

Ans. 1. First, that's not said so. Secondly, not clearly expressed touching the twelve, whom he speaks to, and commands as Disciples, rather then as baptized ones, in saying, Doe this in remembrance of me, as well as Mar. 28. 19. Go ye baptizing.

Ans. 1.

Ans. 2. Secondly, All Saints generally now profess, they are baptized; (or else they know not yet how to come by it aright.) If some should tell you, that you are not (no, not any of you,) rightly baptized, in regard of a right Administrator, or subject, &c. Therefore none of you to partake with them in the Supper, where there is laying on of hands;

Ans. 2.

Sixt Ground,

They judge they are Baptized. Doe, as you would be deare.

Mat. 7. 12.

*No Rule is de-  
bar such Belie-  
vers, being  
babes.*

*Object.*

*Ans. 1.*

*hands*; would you not count it a wrong, if for this you should be put back, seeing you count you are baptized in the essentials, and are so gathered out of the world, and yielded up to the Lord, and each to other, according to what you see, or shall see? Now whatsoever you would should not be done to you, you should not doe to others.

Seventhly, there is neither Precept, Pattern, nor sufficient evidence from the new Testament to reject any professed Believer, that walks righteously, soberly, and godly, according to his light, from Communion. If some brethren cast them off, and say, *Let the Lord be glorified.* Its not for their comfort. *Isa. 66. 5.*

*Obj. 3. These must have it orderly; but these reject a principle.*

*Ans. 1.* Where hath God prescribed this Order, that no Ordinance may be before Baptisme? See the first and second Conclusions before.

Secondly, these professe Baptisme, and that they are baptized; though some

some judge, that none of you are, but have prophaned it of late, as well as those others in Infancy.

Thirdly, some such as are under *laying on of hands*, would say to you, that all of you reject a *Principle*, and must be refused Communion; will you yield to that first? This you condemn as rigid; be not so then your selves.

Obj. 4. *Mixt Communion is Object. 4. condemned, as Ox and Ass to draw together.*

*Ans. 1.* True, Such as visibly *Ans. 1.* are *unclean* should not be in Communion with visible Believers in peculiar Ordinances. But *whom God hath cleansed* (saith the Lord, of *Acts 10. 15.* *Acts 11. 9. 17.* *uncircumcised and unbaptized Gentiles, that feared God, ) Doe not you count unclean or common. Act. 10. 15. Act. 11. 9. 17.*

Secondly, but all the Saints are *clean*; and in a Church should partake together in the Lords Supper, and should have no debarring, or Division, though some differ  
H 2 from

from others in opinion, and practise,  
of greater moment. as is evident.  
1 Cor. 1. 2. Ch. 11. 2, 3. 18. 23.  
28. Ch. 8. v. 7. to the end, ch. 15.  
12. 13.

*Object. 5.*

*Obj. 5. We have no expresse precept, nor pattern, for baptized, and unbaptized, to partake in the Lords Supper. Therefore it is unlawfull.*

*Answ. 1.*

*Ans. 1. This hath (in part) been answered by Warrants from parallel, grounds from Scriptures, by Analogy; As Jesus Christ answered such, as had no precept, nor pattern to pluck corne by hungry ones, on the Sabbath day, by paralell places. Mat. 12. 3. 5.*

Secondly, where is your expresse precept, or patterne for an unbaptized Disciple, without extraordinary Call, to begin Baptisme, to raise up Church-State, or any to gather Churches, that are not of so continued a right Church-State; or Christian Churches, without extraordinary Gifts, or laying on of hands?  
and

and yet these are counted lawfull by you: why not the other also, in such cases?

*Object. 6. It will tend to confusion. Secondly, make Baptisme sleighted. Thirdly, cause variance in the Church, that should be of one minde.* *Object. 6.*

*Ans. 1* Who art thou that judgest another mans servant herein? *Ans. 1.*

*Rom. 14. 4.* Secondly the Churches in *Galatia, Judea, Rome, Corinth,* *1 Cor. 11. 18. & 1. 12.* should all seeke to be of one minde in truth, but they were not: and *Phil. 3. 15. 16.* yet they should hold Communion, *Rom. 16. 17.*

Thirdly, this practise in our Church, above two yeares, hath produced no such ill fruits; but the contrary good, in procuring more to favour this Baptisme, or not so bitterly to oppose it; we all desiring to follow after love and peace, in humility; forbearing each other therein, and have no cause of repenting; but of much blessing the Lord, for this our course herein.

Object. 7.

Obj. 7. But this practise offends true Churches, and therefore it should be avoided and forborne.

Ans. 1.

Ans. 1. Where is *matter* and *forme*, there is a true Church; the *Matter* of a true Church, to be Saints visibly; the *Forme*, a gathering of these out from the world, and joyning of them together to worship the Lord in truth, so far as they know, or shall know; and edifie themselves.

The *Forme* giveth the being: the being, when it is lost, then the *Forme* is lost. Hence it appears that *Baptisme* is not the *Forme*; for else, when some are cast out, *Baptisme* is lost; and if they be received to have being in the Church again, they must be baptized again, which is absurd. Therefore I judge, that the Churches called *Independants*, or *Separates*, having both the *matter*, and the *forme* of Churches, are true Churches. And that they are weak, and are more, then there are of those  
of



of late baptized; and these are offended at this distance, in denying Communion to such: And by that Ground, Rom. 15. 1. 2. our practise of Communion with such, as we doe, seemes more agreeable to the Rule, as tending more to take off offences. and so edifies the more. *More I would write, but my time permits not; so farre as we have attained, let us walke; and our God will reveale more. To him I desire to commit you, and to be remembered by you, being your very loving Brother and fellow-servant,*

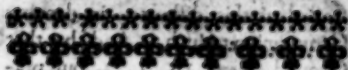
H. J.

1647.



H 4 Another





# ANOTHER LETTER,

WITH  
QUESTIONS

About such COMMUNION,  
writ from another Coast;

ANSWERED,  
About the end of the XI. moneth

\* Zech. 1. 7.

\* Shebat. vulg. Iann. 16.

1649.

QUESTION.

**W**Hether such as have been  
baptized since they have  
been [a] made Disciples;  
may lawfully admit to partake in  
the Lords Supper, such as are ap-  
proved

\* John 4. 1.  
Mat. 28. 19.  
Greek,

proved believers, that First walk disorderly, as having no other Baptisme, but what they had in Infancy; or that Was only by sprinkling, or, by pouring water upon them. Seeing secondly, the holding up thereof is Idolatry against the second Command. And thirdly, 15.

2 Thel. 3. 7. 11.

2 Cor. 6. 14.

The Apostles received none to it, but baptized ones. Fourthly, None had the Lords Supper without Baptisme first. And Fifthly we have neither Precept, nor president for so receiving any others to it. And therefore others that submit not to Baptisme, should be kept back, and rejected, untill they submit thereto.

Ans. For Resolution of this Answer. Case, consider of these things.

First, its good to be zealous to enjoy pure Ordinances, and to preserve them in purity. But it is not good, when this zeale of God is without knowledge; or stretched beyond due bounds, to the rejecting of such, as should be received, and

Rom. 10. 2.

Act. 15. 1.

and as wee have no warrant from God to reject,

**Object. 1.** *Obj. Whereas it is objected, that these walk disorderly, and therefore to be rejected.*

**Ans.** Such as the Scripture calls disorderly persons, or persons to be rejected, are onely such as these.  
*2 Thes. 3. 6. 11. Who should be rejected.*

First, such as work not at all, but are busie-bodses. *2 Thes. 3. 7. 11.*

Or secondly, Such as being called a Brother, yet is a Fornicator, or covetous, or Idolator, or drunkard, or railer, or extortioner. *1 Cor. 5. 11.*

Or thirdly, Such as are disturbing Hereticks, after one or two admonitions, being selfe-condemned ones. *Tit. 3, 10, 11.*

Or, fourthly, Such as having a forme of godlinesse, deny the power thereof; being selfe-lovers, boasters, proud, blasphemers, — *2 Tim. 3. 2, 5. &c.* Thus disclaimed, refused, rejected persons by warrant from God, were not such as according

ing to their light, walked holily, and righteously; for their weaknesse in knowledge, or practise; for such infirmities: But onely such as were guilty of some *grosse* sinnes against the light of nature, or Morality; or for Obstinacy, &c.

Object. *But Idolaters are to be 2d. Object. rejected; and such are these.*

Ans. First, that *Idolatry*, or *Ans. I.* Murder, and Adultery, and theft; that is, or was by the law, or any Court to be punished, was onely *What Idolatry is to be censured.* that which was *grosse* and palpable to all that were conscientious people, that believed, and were acquainted with the Scriptures: such sins onely in a *Forensicall* or *Court-way*, would bear an Action. And not whatsoever in a *[a] Doctrinall way* *a As the lusting eye, or heart.* is *Idolatry*, or guilt of *Murder, Adultery, theft, &c.* For else, where *Mat. 5. 28. 21.* is the *[b] man* that is clear? Now *22.* a *Church* of Christ, is a *[c] Royall* *b Ps. 19. 12. Job. 15. 24. 16. c Psal. 48. 2.* *Court*, and is to proceed against persons in that former way, but not *Mat. 18. 17, 18.* in that latter way, for unknown sins: *7. 18. 20.*

for

for all should bee proceeded  
against.

2d. *Answ.*

Rom. 14. 1. 4.  
17. opened.

*Answ.* 2. This may appear in  
Rom. 14. Where weak believers re-  
taining through weaknesse much of  
*Judaisme*, held up such things for  
Gods Ordinances, as then were ra-  
ther *guile of superstition* or *Idola-  
try*, being nuld; as *Distinction of  
meats*, and the *Feast-daves*: which  
by Consequence, denyed Christs  
*death*, and the *Vertues* thereof;  
Yet, *these* persons must be *receiv-  
ed*; And their *joy* and *peace* in be-  
lieving must *not be disturbed by Di-  
sputes* about such things, as they  
could not yet beare, under any pre-  
tence of holding out *Order*, or the  
*Kingdome of God*. Rom. 14. 1, 2.  
4. 17.

Let him that hath no degree of  
unleaven *Idolatry*, cast the first stone.  
&c.

3d. *Answ.*

Grounds of re-  
ceiving.

*Answ.* 3. Mark well, what are  
the *Termes*, or *Grounds*, or *special  
Causes*, why any persons were, and  
are to be received by *Saints* into  
*Communion* 3 viz.

1. Such

1. Such as we judge [d] God receives, and rejects not, we should receive, *Rom. 14. 3.*

2. Such as (have) (e) fellowship (we judge) with the Father, and the sonne. *1 Joh. 1. 3. 4.*

3. Such as have that Spirit given to them (f) and have their hearts purified by faith, God puts no difference betwixt them that are weakest about Ordinances and others. *Acts 15. 8. 9.* Then why should we?

4. Such as God hath evidently given [g] Repentance unto life. *Acts 11. 2. 18.*

Or 5ly. Such as we have ground to judge to be [h] Disciples. *Acts 9. 26.* These things that are the maine, were, and are the grounds of receiving: and not consent about the Forme, or manner of an Ordinance: nor should a difference herein be judged such Idolatry, as to cause a refusall of such, as are sound in the maine.

3. Object. But they received none to the Lords Supper but such as were baptized. *Ans. 1.*

*Ans. 1.*

*Ans. 1.* This is affirm'd above what is written of the most of Christs twelve Disciples, that did first partake of the Lords Supper: or of *Timothy*, or *Titus*. (Though its probable they were baptized.)

*Ans. 2.*

*Ans. 2.* Secondly, their partaking or receiving, was not grounded on their *Baptisme*, but on their being *Disciples*, received of God, &c. [as before.]

*Ans. 3.*

*Ans. 3.* We read not that they debarred any that were judged to be believers, for any weaknesse in judgment, and practise fuitable.

*Ans. 4.*

*Ans. 4.* There was no mist of *Babylon*, to obscure Ordinances then: and so no such let then, to onenesse of of mind about Baptisme, about the *subject* or *manner* thereof, as now is.

*Ans. 5.*

*Ans. 5.* Its granted by all generally, that all believers should be baptized. But if Believers, after discourse about this point, either first are still perswaded, they had the *Essence of Baptisme* in infancy: and therefore



therefore dare not renew it. Or secondly, if they have been baptized since they believed, by *sprinkling*, and so are satisfied: Or thirdly, if they cannot be satisfied where to have a *Right Baptizer* now; and yet they judge, that all *Disciples* are to *partake of the Lords Supper*, and would walke orderly in other things, so farre as they see: and when they shall see more, would practise more: What *warrant* is there from *Iesus Christ*, to *debar* such from Communion in the things they see?

If such are debarr'd from purer Ordinances that *Iesus Christ* hath purchased for them, and thus are *driven away*; „ and if they shall mourne, and complaine to our Lord *Iesus*, that you keep them back from doing his Commands which they know; because they yield not to act against their Conscience, or with a doubting Conscience; and thus being herein refused, and *driven out* from abiding at, or cleaving,

ing

*If these complaine to Iesus Christ.*

Exod. 22. 27.

- ing to the inheritance, and wayes  
 of the Lord, which they would  
 walk in; if they through this your  
 putting them upon a *Temptation*,  
 and by their own weaknesse, shall  
 a Sam. 26. 19. *turne aside [a] after other Gods*  
 (as David complained against  
 Saul in another case;) or after  
 Cant. 1. 6, 7, 8. *strange or false wayes*; will this be  
 for your comfort, or for your grief  
 at the day of our Lord Jesus?  
 (Judge ye.) Or will it be found a  
 b Luk. 12. 45. *[b] beating and wounding of our*  
 1 Cor. 8. 12. *fellow-servant, and persecution (by*  
 11. *depriving of spirituall goods;) and*  
*this meerely for Conscience sake?*

Object. 4. *We have no warrant  
 for the Lords Supper without Bap-  
 tisme: As in the Law, none were  
 to partake of the Paschever, but  
 only [c] such as were circum-*  
 cised.

c Exod. 12.  
 end.

Answer. 1. Will you argue from  
*Circumcision to Baptisme*, with-  
 out a word, in one thing more then  
 in another.

Secondly, we have warrant that  
*Disciples*

*Disciples should do this without mention of Baptisme. Luke 22.19. 1 Cor. 11.24.*

Thirdly, What the *Lord limits*, we must *limit*: what the *Lord limits not*, what is man, that he should *limit*? The *Lord* indeed limited the *Passover to the circumcised only. Exod. 12. end.* But where hath he limited the *Lords Supper*, to the *baptized only*? And if the *Lord* command *Disciples*, under that notion of *Disciples to do this*; shall *Man* forbid them merely for weakness, in a point of *Disputes*? Psal. 78. 41. Exod. 12. 48.

Object. 3. *But may Religious worship be performed, without warrant by precept or president? and where is there a precept, or president for such worship?* Object. 3. What Precept, or President?

Ans. Where *Precepts* are given to, (or *Presidents* by) *Disciples of Christ*, or *Saints* or *believers* in the *New Testament*: without limitation to such *Qualifications* as were in *those Disciples* or *Saints*: Ans. For Disciples in general not so Qualified. Evidenced.

4 Mat. 3. 28.  
18, 19.

or Saints, that now have not those Qualifications so to practise; For instance; Christs Disciples are commanded, To [a] goe, make Disciples of all Nations, baptizing these Disciples. (Though its true, those were thus qualified; they were Christs Apostles, they had immediate Commission from Christ.

6 1 Cor. 1. 2.

Again, Disciples, Saints, all [b] that call on our Lord Jesus, are commanded to desire the best gifts;

c 1 Cor. 12. 31.  
d ch. 14. 1.

e ch. 11. 1. 24.  
25.

to covet [a] earnestly Spirituall gifts, [d] but rather to love and prophesie, to be followers [e]

f ver. 28.

g ver. 31.

of Paul, as he was of Christ, to take, eat. Doe this in remembrance of Christ. And of the Cup, This do in remembrance of Christ. Let

a man [f] examine himselfe, and so let him eat of that bread, that we should [g] judge our selves, that we be not judged of the Lord.

3 Cor. 1. 2, ch. 13. 31. ch. 14. 1. ch. 11. 1, 23. 24. 28. 31.

h 1 Thes. 1. 1.  
9. 4. 6. 9.

Again, the Church in God was required to abound in love, so edifie

Re one another, and comfort each other; not to sleep as do others; not to render evil for evil to any; to follow what is good; To pray without ceasing, in all things to give thanks; not to quench the Spirit, nor despise prophesying; so prove (or try all things therein; and to hold fast that is good; to abstain from all appearance of evil. 1 Thes.

1. 1. ch. 4. 9. ch. 5. 6. 11. 15. 22.

Again, Holy Brethren are exhorted to consider of Iesus Christ; to exhort one another daily, lest they be hardened. To come boldly to the throne of Grace; to be followers of them that through faith and patience inherit the promises. Hebr. 3. 1. 13. ch. 4. 16. ch. 6. 12. &c.

Now are not all these Duties or Priviledges of Believers or Disciples in generall? Should they exempt themselves? or should others debar them for want of such Qualifications, as were in those to whom

*What Qualifications were of old.*

*Acts 1. 38.  
Acts 10. 48.*

*1 Cor. 1. 7.  
ch. 12. 8.*

*1 Aa. 8. 14. 1.  
Acts 19. 6.  
Heb. 6. 1. 2.*

*4. Quærit  
ibence.*

these things were written? Suppose they were thus qualified: That they were converted and baptized by Christ's immediate Apostles, or by the assignement of such: (if they were in Churches gathered by them: if they were endued with all spirituall gifts, with all knowledge [a] and all utterance. If they had the hands of the Apostles laid on them, and so were endowed with the gifts of the Spirit, (as we may finde, that these were [b] usuall Qualifications of Believers in those dayes: ) May we therefore debar Believers now from all, or any of these duties, or Priviledges, for want of any of those Qualifications? if so, then *Qu.* First, from how many of them? And secondly, How many of those Qualifications are so requisite; and which are not? And thirdly, By what Rules from Iesus Christ, or his Apostles?

Now, if Teaching Disciples may Baptize, without the Qualificati-

*and* that were in them formerly: and if we may, and should performe some of those; then fourthly *this*, may we not performe so many of them, as we see and know, and as we may have opportunity? When we cannot performe all, shall wee therefore neglect, or omit, or be denyed, any thing that the Lord hath commanded us; when the Lord hath never made such a *Qualification* or *want*, to be a sufficient excuse or warrant for it? Shew the Scripture, that will excuse or warrant this.

But yet let us hear, what sothe doe further *urge* herein.

Object. 6. *Baptisme is the first Ordinance, the initiating Ordinance.* Object. 6.

Ans. 1. Where doth the Scripture once expresse it thus? Its good to *keep the forme of sound words* warranted in Scripture, as we are commanded, 2 *Tim.* 1. 13. and not to *coyne* phrases, or take them of the Popish coyning, who so termed Baptisme; and hence they

set *Fonts* neer the *Door*, at the entering into the Assembly : And would have *Baptisme* to be *first*, even before preaching or prayer.

*Ans. 2.*

2d. *Ans. 2.* The *same power* that convinced those Jewes or Heathen (*at first*) of Jesus being the Christ, and that converted them; the *same* convinced them, that they should be *baptized*: and no further power needed. And thus no *Converts* were debarred. And thus there is not the *same power* to make this to be *First* new, though it were the *First* then: and is not so to be urged, (when that power wants) upon Believers, that judge they are baptized, and cannot bear it, and that cannot be otherwise perswaded.

*Ans. 3.*

3d. *Ans. 3.* That is the *First Ordinance* to me; that I know *first*, to doe it. If *first* I come to know, that I must heare the word read. Secondly, then I knew that I must hear it preached: Thirdly, I must believe; and pray in Christs name. Fourthly, if then I know I must enjoy



joy Communion of Saints. Fifthly, When (being a believer,) that I ought to hold forth the Lords death, by the *Lords Supper*, in such a Communion, and if I may enjoy this; and am satisfied with my *Baptisme* in Infancy, or am not satisfied trow I may rightly enjoy it. Must I neglect or omit, or be denied therefore, any of the former, which I may enjoy, meerely, becaule this is not *First*?

If so, then first, from how many of them? And secondly, By what Rule of Christ, or of his *Apostles*? 2. *Queries*:

Object. 7. *We may enjoy Prayer, and Conference: but not instituted Ordinances, as the Lords Supper is.* Object. 7.

*Ansiv.* First, By what word of Christ? Secondly, Are not these *instituted* Ordinances? *viz.* *Ansiv. 1.* Preaching; and reading the Scriptures, and hearing them? Praying, and praying God in Christs Name?

**Object. 8.** *Object. 8. We must keep close to Christs Order, and keep Ordinances pure.*

**Ans. 1.** *Ans. 1. Shew where Christ hath made this order ?*

1. Shew where he gives you Order, or warrant to *debar* such.

3. Shew where in *New Testament*, the not debarring of such believers as are weak therein, defiles Ordinances.

**Object. 9.** *Object. 9. We should avoid mixt Communion in the Lords Supper. Such should be of one mind and heart. An OXE and ASSE should not be yoked together.*

**Ans.**

*Ans. The mixt Communion that is forbid, is of believers and infidells, or grossely wicked, of such cleane with uncleane. But he required the receiving of such as were in the faith, though of divers opinions about Ordinances. Rom. 14. all. Rom, 15. 1. 2. Acts 15. 1. 8, 9. Those ought to labour to be of one mind and heart, though they were not of one judgement; and*

and it was a sinne, to schisme or separate from such holy societies. *Rom.* *Act.* 10. 14. 28. *Act.* 15. 9.  
 14. 1. (*Rom.* 16. 17. 1 *Cor.* 1. 9, 10, 11.) Or to count, or call them unclean, whom God hath purified. *Acts* 10. 15. 28.

*Object.* 10. *How can two walk together, unlesse they be agreed? How can they pray together. &c?*

*Ans.* 1. Vnlesse they be agreed to walke together, they cannot walk together.

2. Vnlesse they be friendly, there is danger, least the one mischief the other. [c] But those before said, c *Amos* 3. 3. may, and should be friendly; and may, and should pray together. [d] *2 Cor.* 1. 10, 11. And should pray in the things they are agreed, and that field is very large. *Greek.*

*Object.* 11. *But these deny, an Ordinance, one of the six Principles, or Fundamentall Points, Heb.* 6. 1, 2. *therefore we must not partake with such.*

*Ans.* 1. The forbearance of *These day Bap.* Ordinance, out of weaknesse, or *ism.* want

want of Faith to practise it at present, is no good ground to *debar* such from such duties as they know, and would practise. For instance: if some judge that *laying on of Hands on Disciples, is now an Ordinance, and one of the six Principles*. Hebr. 6. 2. Or, that *Anointing with Oyle*, Iam. 5. 14. or that *Philema* [*a*] *agapes*, or [*b*] *Agion*: Or should judge that you are not warrantably *Baptized*, when you judge you are: should those *debar* you from the *Lords Supper* with them?

a 1 Pet. 5.  
b Rom. 16.  
1 Cor. 16.  
2 Cor. 13.  
1 Thes. 5. 26.

Ans. 2.

Ans. 2. Those doe not *deny* Baptisme, but acknowledge they are baptized. If they shall see more, they will then practise it; It were a harsh expression, if such as are as unsatisfied in your *late* Baptisme, as you are in *Childes* Baptisme should say, that *you deny Baptisme*. If *you* must judge of *your* Baptisme, give leave to *others* to judge of *theirs*; and *bear*, as you would be borne with all in love; and so fulfill

Gal. 6. 2. 3.

Fulfill the law of Christ.

Rom. 15. 2. 2.

*Object. 12. By receiving such without Baptisme, we keep not up to the Rule, we keep not purity; and teach them to sleight such an Ordinance.*

*Object. 12.*

*Answ. 1. Where is that Rule, to debar misbaptized ones, (that judge they are as well baptized as you are,) merely for their Conscience?*

*Answ. 1.*

*Answ. 2. Here is no let to you to practise in purity all you know, or to exhort others, or to protest against their neglect, if need were, which is more then was required by the Apostle, to be done against weaknesse, Rom. 14. ) and then you doe not partake in their sinne: nor teach them to neglect an Ordinance.*

*Answ. 2.*

*Answ. 3. Children and Babes, that need Milk, should not be debarred entrance: by shewing your love and tenderesse, they become more teachable, and so more ready to embrace more, as many have done;*

*Answ. 3.*

Heb. 5. 13.

done; But by such *debarring*, many have more sleighted *that Baptisme*, and such baptized ones.

*Object. 13.* *Object. 13. The Communion of such baptized and unbaptized, is an offence to many of Gods people, therefore to be avoided.*

*Ans. 1.* *Ans. 1. We must beware most we offend not God, by neglect of a Duty to receive such weak ones. Rom. 14.*

Secondly, in things of this kinde, we must more avoid the offending of *far more*, and those being *weak ones*; then if a *fewer* number are offended, especially for doing our Duty, as before said.

*Object. 14.* *Object. 14. From Matt. 28. Christi Order. 19. As the Order of Christs Commission required, that Discipulizing should goe before Baptizing: so also that Baptizing should goe before Teaching them to observe other Ordinances.*

*Ans.* *Ans. It will not follow, that only because the expressing of these words [ Teaching them to observe all*

*all things,*] is after these words of [*Baptizing them;*] that therefore it is a sinne, to *Teach* or instruct *them therein*, that in our dayes have not been baptized since they believed. Thus we may make more sins then God makes : and make some to be Transgressors for well speaking.

• Object *This is not to hinder* Object. *teaching them : but that they are to be baptized, before such practise.*

Ans. If the Order of the Com- Answer. mission doth not condemne the *Teaching of them to observe all things* : then much lesse doth it condemne their practising such things ; For the *Teaching* is more expressed. And if you would limit this to *instituted* worship : That *Objection* is answered before, in the *Answer to the eight Objection.*

Object 15. *From the Nature* Object. 15. *of the Ordinances. The Nature of Baptisme is to hold out our New-Birth, our Burying with Christ,*  
our

The Nature of  
the Ordinance.

our rising with him: And the  
Nature of the Lords Supper is to  
hold out Growth in him, by feeding  
on him. Therefore to put the  
Lords Supper, before Baptisme, is  
to invert Gods Order.

Ans. 1.

a 1 Cor. 11. 25.  
Mat. 26. 28  
p Job. 6. 53,  
54.

c Gal. 3. 27.

Ans. 1. We may as well argue  
thus. The Lords Supper holds out  
our justification by the Blood of  
Christ, the [a] remission of our sins;  
and our [b] Life, that we have by  
feeding on Christs body: and Bap-  
tisme holds out our improving of  
that Life: in our putting on of  
Christ [c] As its said. As many as  
have been baptized unto Christ  
have put on Christ. Therefore by  
this your Argument, if this be  
good; then to require Baptisme to  
be First, inverts Gods Order.

Ans. 2.

Ans. 2. But if this be granted,  
that Baptisme should be first: and  
that it is a signe of infirmity in many  
Believers, that they judge they are  
Baptized already, and hence, that  
they dare not now be Baptized. Will  
it hence follow, that you must de-  
bar



but them from all other instituted Ordinances, because they dare not singe against their Consciences? Or that for that cause, you must withdraw from such? If so, shew where the Lord hath laid upon you this Burden. Yes, see the contrary hereunto, before page 47-48. (and pag. 60. before, in the Answer to the first, and 5<sup>th</sup>, and 7<sup>th</sup> Objections.) Pag. 60. |

Object. 16. If some be admitted, Object. 16<sup>th</sup> that as soon as they Repent and believe, are baptized; and if you approve not of Childs Baptisme; And yet you admit such as owe it, and have no other Baptisme, then you pull down, what you had builded, and allow of what you condemn.

Answer. No. No more then the Answer. Apostle did in Rom. 14. who requiring that the Church should admit persons that were of Different judgments and practise about Meats and dayes; doth not thereby approve or allow of both their judgments.

ments and practise, but of the persons.

**Object. 17.** *Object. 17. If some may receive the Lords Supper without submitting to Baptisme; they will be thus content: and will neglect that, which might occasion them to be reproached.*

**Ans. 1.** *Ans. 1. This is partly answered before p. 101.*

**Ans. 2.** *Ans. 2. Hypocrites would profess so farre as they may without Reproach; as the stony Hearers, and as those Pharisees, Luk. 7. 30. And the Baptisme of such would be a greater hurt to that man, and to them, and to us, then such forbearing it;) But sincere, good, and honest Hearts, love the Truth, better then their lives. Luk. 14. 26. When they see more, then they will practise more, as we have much experience of many herein. Such are more hindered by harshnesse; and are more won by the cords of love.*

**Hof. 11. 3.**

*And thus you have our Resolution*

tion of this Point about Communion  
 on, together of Believers, that  
 differ through weaknesse <sup>about the Confession</sup> about  
 Baptisme. That though all should <sup>nothing is</sup>  
 endeavour so to be found in judge- <sup>Peace, Hope,</sup>  
 ment, and to be of one minde in the <sup>and LOVE.</sup>  
 Truth; yet that none should be re-  
 fused or withdrawn from merely  
 for weaknesse, or for Conscience  
 sake herein: But Babes should bee  
 [a] received, and tendered, and  
 nourished with us: and we should  
 be all of one heart in all love, walk-  
 ing together so farre as we have  
 already [b] attained: without str- <sup>Rom. 14. 1.</sup>  
 ging one on another, what cannot [c] <sup>Phil. 3. 16.</sup>  
 be borne: Doing to others what we  
 would have others [d] should doe <sup>Gal. 5. 26.</sup>  
 to us; and not doing to others [e] <sup>Math. 7. 12.</sup>  
 what we would not that they should  
 doe unto us. <sup>Acts 15. 29.</sup>  
 So Complan.  
 Rights, Placita.  
 Etlip.

And as God is Love: So if we  
 dwell in Love, we dwell in God, and  
 God in us. (Joh 4. 16.) And we  
 doe believe: that if we doe faile in  
 this Point about Communion, or if  
 in some other points, any of us are

1 Cor. 13:1,  
2. to 13.  
2 ch. 12. 31.

1 ch. 14. 1.  
Ch. 12. 28, 31.

Isa. 11. 9.

Isa. 25. 7.  
Hebr.

otherwise minded; that our God  
in his own good time, will reveal  
even this unto us. (Phil. 3. 15.  
And because [f] LOVE, is a more  
[g] excellent way, then the enjoy-  
ments of Apostles, Prophets, Teach-  
ers, workings of Miracles; yea,  
then all knowledge, all faith; all  
gifts and Ordinances; (though all  
these are to be prized, and earnestly  
[h] coveted:) Therefore such Be-  
lievers, and such Churches, as abound  
more in LOVE, ought to be prized  
more, then such as abound in all  
those other things, with lesse  
Love.

Blessed be the LORD, that hath  
promised, and is Faithfull to per-  
forme it; that the [i] Earth shall  
be filled with the knowledge  
of the LORD, as the waters  
cover the sea. And that [k] he  
will destroy [even\* swallow up]  
in his Mountaine, the face of the  
Covering, (or the veil of the face)  
that is cast over all people: even  
the vail that is spread over all  
Nations.

(121)

*Nations.* Then shall all [1] en-  
vyings cease: and then shall we  
all [m] serve the Lord with one  
consent. Then will the Lord make  
them that are of Sams Synna-  
gogue, and say they are lovers (the  
Church) and are not, but by, that  
they shall bow down before the feet  
of his Philadelphians, and shall  
know, that he hath loved them [n].  
Now seeing we look for such things,  
what manner of persons ought we  
to be (o)! Oh, that wee might be-  
lieve this more, that so we might  
act more suitably! Believing, that  
he forgives our ignorances and  
frailties, that we see not in our selves;  
(yea and worse then that) that we  
may each freely forgive others. And  
overcome each other in Love. If you  
think some of these Answers are  
weak, yet if you finde the power of  
truth in some others of them, or in  
the comparing of them together: we  
doe beseech you, that in love to the  
Truth you would receive it, and in  
love to us, to passe over our frail-  
ties.

11sa. 11. 13.  
Jof. 16. 11.

m Zeph. 3. 9.

n Rev. 3. 7, 9.

o Pet. 3. 11, 14.

ties. And if herewith you have not  
satisfaction, that then you would in  
a loving and brotherly way, seek to  
shew us wherein we faile. And we  
hope, that though we are subject to  
*error*, yet we shall not be *Obstinate*;  
But blesse the Lord for such *precious*  
*Balmes*, as will not *break our Heads*,  
but tend to *Heale us*. And shall  
remain, *Tears, &c.*

XXXXXXXXXXXXXXXXXXXX

of

XXXXXXXXXXXXXXXXXXXX



# OF THE USE

To be made of  
**BAPTISME.**

**QUESTION.**

**W**E know somewhat how to  
make use of the Lords  
Supper ; but what use should be  
made of **BAPTISME.**

*Answer.* Some hints you may have,  
what Use Believers may and should  
make of their *Baptisme* , for some  
Comfort to them ; both in respect  
of their Justification ; and secondly,  
their Mortification ; and thirdly,  
Sanctification ; and fourthly, Re-

*Answer*

sermon, from this Relation of  
Discourse, that followeth.

A Jew convert-  
ed, his Confes-  
sion.

Heb. 10. 23.  
Gr.

1 Tim. 6. 12.

6 Six Principles

in Heb. 6. 1, 2.

**A** Converted Jew by his  
Parents called *Abra-  
ham Abrabana*, but by the  
*Portugals*, *Signior De Mello*, )  
in his *Confession* (4) of his  
Faith before many witnesses;  
Having professed his (6)  
*Faith*, or believing in God,  
and in *Iesus Christ* by the  
Holy Spirit; and his *Repen-  
tance from dead Works*; Com-  
ming then to the *third Prin-  
ciple*, which followeth next  
after *Faith* and *Repentance* (in  
*Heb. 6. 1. 2.*) namely, *The  
Doctrine of Baptism*; He said  
to this effect.

Many years  
ago.

His words.

**B**aptism is Gods Ordinance  
for them to believe in God  
with



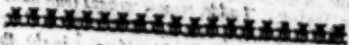
with (a) all the heart: and that <sup>a Acts 8. 37.</sup>  
 Repent (b) confessing their sin. <sup>38.</sup>  
 It is Baptisme of Penitence. <sup>b Mar. 3. 5. 6.</sup>  
 for Remission of sinnes (c). In <sup>c Luk. 31. 3?</sup>  
 Baptisme believers are (d) Dipped <sup>d He agrees with</sup>  
 into the water. For it is from <sup>Mr. Daniel</sup>  
 Bapto, which signifies <sup>Rogers, in his</sup>  
 to dip; and so Baptismos in <sup>Treatise of</sup>  
 Greek, is Dipping, in English: <sup>two Sacra-</sup>  
 (In Dutch John Baptist is cal- <sup>ments, 1. part</sup>  
 led JOANNES de Douper, <sup>5. chap. 8. Du-</sup>  
 John the Dipper, and Mar. 3: <sup>ty of Mini-</sup>  
 6. gedoupt in den Jordaen, <sup>sters, pag. 177.</sup>  
 he dips them in Jordan. <sup>(he saith) &, to</sup>  
 wanted not other words to expresse any other act (besides <sup>Dip in water</sup>  
 Dipping,) if the institution could bear it. What Re- <sup>as the Marcell</sup>  
 semblance of the Buriall, or Resurrection of Christ is in <sup>a. The word</sup>  
 (sprinkling.) All Antiquity, with <sup>(Bapto) notes</sup>  
 that way: And what Ep. Ioseph Made in Diatribe on Tit. 3. <sup>it. The Greeks</sup>  
 5. saying, I add, because perhaps some mens fancies are cor- <sup>wanted not other words to expresse any other act (besides</sup>  
 rupted therewith, that there was no such thing as sprinkling, <sup>Dipping,) if the institution could bear it. What Re-</sup>  
 or Rancismos used in Baptisme; in the Apostles days, nor <sup>semblance of the Buriall, or Resurrection of Christ is in</sup>  
 many Ages after them, so Jo. Casaubon on Mar. 3. 6. Pic- <sup>(sprinkling.) All Antiquity, with</sup>  
 cator on Rom. 6. 4. and on Joh. 3. 23. Acts 8: 38. Cal- <sup>that way: And what Ep. Ioseph Made in Diatribe on Tit. 3.</sup>  
 vin shewes that then was the manner of Baptisme by Dipping <sup>5. saying, I add, because perhaps some mens fancies are cor-</sup>  
 the whole body under the water. <sup>rupted therewith, that there was no such thing as sprinkling,</sup>

Hence when he was *baptized*, he would not have it by *Sprinkling*, or *pouring on* of water. But by going into the water, and *Dipping* into it. As when the (e) *Eunuch* the *Aethiopian*, or (f) *Blackmore* baptized, *Philip* and the *Blackmore* went into the water; and there (g) he *dipped* him.

g v. 38.  
Hy doopte  
hem. In the  
Dutch.

A Blackmore  
Baptized,  
1649,  
1114. Moneth,  
23d. day.

Thus also *Dinah Mas-  
sah* a *Blackmore*, was lately  
*Baptized*, or dipped (for so  
the word is in English :) The  
third Moneth calld *May*, 23,  
day, 1649.



In

In 1641. In the  
XXIIth. of the Moneth  
call'd *July*, vulgarly:

**M**R. *Robert S.* in a great  
Congregation ( where Mr.  
*Carter* with others had used to  
meet in the forenoones ) Mr. *Jesse*,  
and the Church with him, there  
meeting with many others, in the  
afternoone; he said before them  
all, voluntarily, to this effect;  
When *H Jesse* had propounded;  
that if any had some Case of  
Conscience, or some Scripture  
they desired to have opened, if  
the Lord gave him understand-  
ing therein, to answer them  
Mr. *S.* there in a serious, and  
broken-hearted manner, said to

*The confession  
of Mr. Robert  
S. in a humble  
manner.*

I have been this day greatly  
 pressed in spirit, to speak some-  
 what openly herein this Congre-  
 gation. And since was urged  
 in my spirit so is, I would have  
 smothered it, thinking that  
 some would count it my folly, and  
 not seasonable.

But indeed bear with my fol-  
 ly, if you so count it; For the  
 word (a) was as fire in my  
 bones, and I was weary of  
 forbearing, and I could not  
 keep it in; though I would. It  
 is this.

I have been long convinced,  
 that the Baptisme of believers  
 in water, is an Ordinance of Je-  
 sus Christ that they should en-  
 joy, to be conformed therein unto  
 Christ, who desired Baptisme;  
 and said, So it becomes us  
 to fulfill all righteousness (b).  
 Not

a Jer. 20. 9.

b Mat. 23, 14,  
 15.

Men that I would judge others  
 thin are Guilty, that differ in  
 this point; or to have any lesse  
 affection unto them for it (C) : <sup>c</sup> Rom. 14.1.

But I judge my selfe, that I have  
 too long neglected this Ordina-  
 nance of Christ; And I feare  
 least my neglect herein, after  
 such conviction, being (d) <sup>d</sup> Public  
 knowne unto many, might be an  
 fault, publick-  
 ly confessed.

occasion of hardning many a-  
 gainst this practise, by mine ex-  
 ample, that hath been so pub-  
 lickly known. And therefore I am  
 thus pressed in my spirit, to make  
 this (d) publick Confession of <sup>d</sup> Gal. 2.13.  
 my sinne therein, for the better  
 satisfaction of such persons, as  
 might else receive the more hurt  
 by my example. And now my  
 heart is made willing and desi-  
 rous to (e) delay no longer; but <sup>e</sup> Acts 22.16.  
 to enjoy Baptisme upon the first  
 opportunity that may be for it.

Only

fAa. 8. 37.

Only this, in regard of this my negligence; If as yet you are not satisfied, if there be any thing else to be done by me, according to the Rule of Christ, or if you know any other cause that might as yet (f) hinder me, I desire to hear your judgement about it.

gAa. 8.

ver. 38.

This his speech being spoken in such a melting manner, with such remorse, compunction and brokenness of Heart; did much affect the whole Assembly generally. And there being sufficient Ground of judging that he did [g] believe in Jesus Christ with all his heart: And that his Conversation was generally as becommeth the Gospel: It was answered by H. J. that he knew no sufficient let or hindrance, why he should not be Baptized, when we shall come to such place, where there is [h] much water there, that is convenient for Baptisme.

b John 3. 23.

Aa. 8. 37, 38.

And

And some of those that heard this, were the more stirred up, and desired that they also might then partake of the same Ordinance. Which was accordingly performed to them, the first day of the same week, viz. 1649. the V. Moneth. July 27th. in manner following.



1649. The fifth Moneth,  
vulgarly cald July 27th.

These foure persons,

(i) Robert S.

Joanna W.

Henry B.

Elizabeth D.

2  
i Persons then  
baptized.

Before other godly persons, each of them were *Questioned*, about their [*k*] *believing in God*, and in *Jesus Christ*. Also about their [*l*] *Repentance*; and about the *Nature*

& Acts 9. 37  
38.  
Mat. 3. 1. 5, 6.

IN THE USE OF  
BAPTISME.

Heb. 10. 22.

Luke 3. 3.

p See all this  
fully, in Mr.  
Thomas  
Goodwins  
Book of Christ  
see forth. Sect.  
3. chap. 6.

ture and Use [m] of Baptisme, which  
also was further declared to them  
partly, that Baptisme is for persons,  
that through believing the great love  
of God, thereby have their hearts  
purified from the love of sinne, that  
cost the blood of Jesus Christ. In  
token hereof, their [w] bodies are  
to be washed in pure water, as a  
signe of their Repentance, and [o]  
Remission of their sinnes; and as a  
token that Christ in his person when  
he dyed, and was buried, and rose  
again, did sustein the person of  
them, and of all his elect: that then  
these, (and they all) were crucified,  
and died with Christ, were buried  
with him, and arose with Christ: that  
upon [p] this Ground these are al-  
lowed by Christ, this Priviledge; to  
enjoy this token thereof in this Ordi-  
nance; wherein by a Representati-  
on thereof, these were to be (as it  
were) dead, and buried, in their be-  
ing dipped to be under the water;  
and of their being Risen with Christ,  
in their then rising againe out of the  
water;



water; as it is said in *Romans 6. 3.*  
 4. How shall we that are dead  
 to sinne, live any longer therein  
 [9] Now that they were dead, they *q. Rom. (6. 3)*  
 professedly shewed [in that] they  
 were buried with Christ in *Bap-*  
*tisme*; as in a signe: So in *Coloss*  
*2. 12.* Its said also, Buried with *Col. 2. 12.*  
 him in Baptisme. Wherein also ye *2 Cor. 12. 19*  
 arose with him.

And thus it prefigures also the *Re-*  
*surrection* of our bodies from the  
 Graves; as Christ arose from his:  
 As tis said *1 Cor. 15. 29.* Else  
 what doe they that are baptised, *Mr. Com. A*  
 for dead, if the dead rise not a-  
 gaine? Seeing that Baptisme *Re-*  
 sembles not onely Death, but Rising  
 again also.

*Quest.* Also, what is meant by *Mat. 28. 19*  
 Baptisme in, or unto [r]? *Gr.*

*Ans.* The Name of the Father,  
 and Sonne, and Holy Spirit?  
 Namely, that these professing God  
 to be the Father of all, and their  
 Father, Christ the Son of God their  
 Mediator and Ransomer; and the  
 Holy

*Holy Ghost, or Spirit their teacher, Leader, and Sanctifier: they henceforth should be as these that have*

*Rom. 12. 1, 2. (S) yielded up themselves as living Sacrifices unto God, to be no more their owne [t] but his that hath given his Son, and that gave himselfe for them: to deny themselves, to be dead to sinne [u], and to the world, and to live and walke in the Spirit, [w] and be led by him.*

*Quest.*

*Qu. These were demanded, Whether they desired to be baptized on these Grounds? or what moved them to desire to be baptized? That others might see and know, whether they had faith for what they were about to practise? that they did it in Faith? For what is free of Faith, is sinne. Romans 14. end.)*

*Ans.*

*Ans.* Each of them in particular testified their consent, and their particular Motives hereunto.

*Also that their fruits in their lives did bear good testimony hereunto,*

*Mx. 3. 6, 7, 8.*

unto, it was testified either formerly,  
or at that time, to the *Baptizer*.

Thus there being sufficient *satisfaction* concerning each of them, and  
*no Let* why they should not be *Bap-  
tized*: After *Prayer* made with *1 Tim 4. 3, 6.*  
*praises*; and renewed *exhortations*,  
and *prayer*, when they were ready  
to be baptized; This was solemnly  
*performed*, where there was much  
water. After which, *Conclusion* was  
with *Prayer, thanksgiving, ex-  
hortations, Consolations* against the *Mat. 3. end.*  
*Temptations*, that now they must *Mat. 4. 1, 2.*  
expect to meet withall; (as *Iesus* *Act. 8. 39.*  
*Christ* was tempted presently after  
his *Baptisme*; and so was the *Eu-  
nuch*.) This was done the day and  
year last before said.

The good Lord *blesse* his owne  
Ordinances, for good unto them and  
to all his. *Amen, Hallelujah.*

TWO  
QUESTIONS

Sent up to

LONDON  
Out of the  
COUNTRY.

About joyning with the  
unregenerate in Family-  
Prayer.

*With Resolution thereof.*

The Questions about which you de-  
sire to have satisfaction are,

First Question.

**W**Hether I may warranta-  
bly joyne with others, in  
their Family in prayer, and other  
Duties, if there be two or three  
whom

whom I judge faithfull, and differs others present that appears to be prophane, or unregenerate?

The second Question.

**W**Hether I may admit in mine owne Family, to prayer with me, any wicked person, though never so near: as son, Daughter, &c?

*Ans.* These particulars, and *Ans.* many others of like nature (that fall in with these,) are commonly practised by most Christians generally, without any Question, or sisting them, to see the warrantablenesse by the word for what they doe: taking up (or proceeding on in) matters of Religion upon trust; serving and worshipping the Lord, according to the Precepts, patterns, or customes of men; rather then by a sure Rule. Some have Doubts and Checks about these, and such like; but resist, outstruggle, and stifle them; least if they should enquire.

Mat. 15. 9.

The danger of sisting doubts.

and then find no warrant, they should then sinne against *greater Light*, not knowing how to avoid it, unlesse they should bring more trouble (as they think) upon themselves.

Many sad gripings and Conflicts have some hereby, their owne *hearts condemning them, of flying the Light*, and of *chusing sinne rather then affliction*; (which *Moses* would not doe. *Hebr.* 11. 26.) thus nourishing the seeds of evill turnises, as if the *wayes of God were grievous*, or as if searching for Light and truth, should or could doe *the Saints any harme*: which thoughts we should abhor. 1 *Ioh.* 5, 3. *Psal.* 119. 128.

Such doubts resolved by these Conclusions.

Now for the more clearing these *Doubts*, and for better *Resolution* to those two, and the like coincident *Questions*; I shall intreat you to consider with mee these *Conclusions*: by which (I hope) the Lord will give your tender heart some satisfaction.

*Conclusion*

*Conclusion 1.* It is the Duty of all the Saints, by all lawfull meanes (so farre as in them lieth,) *as they have opportunity, to doe good to all,* Gal. 6. 10. yea to worke, to take paines about the furthering of Good; Good in generall, spirituall Good therefore, must not be excluded: Good to all, even to the unregenerate, and wicked; and not to the household of faith only, Gal. 6. 10.

This is confirmed to us, as first by that forenamed testimony of Galat. 6. 10. So secondly, by the Pattern of God the Father, which Christ to this end propounded to us, to imitate and follow, as we would be (and be accounted) the Children of our Father which is in heaven, which makes the Sun to shine, and sends raine on the just, and unjust. Thirdly, by the example of Christ himselfe our Saviour, who shewes forth a willingnesse to have all men (where the Gospel comes) to be saved, and to come to the knowledge of the truth.

1 *Ti.* 2, 3, 4. *Mar.* 16. 15. *Luk.* 10. 5. 2 *Pet.* 3. 9.

Fourthly, By the warrantable  
Pastor of the *Saints* in the Scrip-  
tures, who performed this Duty. *Act.*  
8. 1. 4. *Acts* 11. 19. 20. 22.  
*Acts* 27. 35.

ad. Especially  
to their owne  
Family.

*Conclusion 2.* This Duty the  
*Saints* are to performe in a more spe-  
ciall manner, towards such as they  
have any more speciall relation unto,  
or that by any bonds, we are more  
bound to tender the good of: as those  
that are our owne, especially those  
of our owne family. 1 *Ti.* 5. 8. *Gen.*  
18. 19. *Ios.* 24. 15. *Psal.* 101. 2.  
6, 7. and the fifth Commandement.

Viz. The  
word, spirituall  
Discourse,  
Prayer, Praise.

*Conclusion 3.* These (amongst o-  
thers) are lawfull meanes of further-  
ing good; and may, and should be  
used (as opportunity is, and as wis-  
dome shall direct) towards the par-  
ties above said, whether of our own  
house, or others, namely *Reading*,  
or opening the *Scriptures*, whe-  
ring them, or applying them to  
such. *Acts* 11. 19. 20. *Deut.* 6. 6.

*Reasoning*



*Reasoning* and discoursing about  
spirituall things. *Acts* 11. 19, 20.

*Acts* 18. 4, 5, 25, 26, 28. Yea,  
though to wicked and wretched  
ones: exhorting, perswading, or  
beseeching such, *Acts* 19. 1. 9.

*2 Cor.* 5. 11. 20. *1 Tim.* 2. 2, 5.

*Praying* to God, or *praising* God:  
and that not inwardly and secretly  
only, but with outward expressions;  
with an audible voyce; this being  
one good meanes that the Lord useth  
for affecting others, convincing, re-  
basing, and instructing of them;  
through there be none but one or two  
believers amongst many that are un-  
regenerate, or wicked Persons. This  
did *Paul* amongst the rude Saylers  
and Souldiers. *Acts* 27. 35. so *Da-  
vid*, *Psal.* 119. 46. This did  
*Steven* amongst many opposers, be-  
ing alone: he kneeled down amongst  
them, and prayed to the Lord with  
a loud voyce, in their behalfe: *Acts*  
7. 59. 60. *Acts* 26. 27. 29. so  
*Paul* also, *Act.* 28. 8.

*Conclusion* 4. As all these, and

*All these, especially to their  
owne house.*

such like spirituall meanes, *may* be used for spirituall good towards others, as opportunity is; so they *must* be used by the faithfull, *especially in their owne Family*, towards their *Children*, and *household*, and such as they have speciall relation unto: as *Abram. Gen. 18. 19. Hester. 4. 16. Ioshua 24. 15. 2 Timi: 3. 14, 15. 1 Tim. 5. 8.* doe prove by consequence: for if temporall, then spirituall good things (such as are before named,) are to be procured or them.

\* Eph. 6. 4.

a Gen. 18. 19.

Dim. 3. 29.

Ezr. 7. 25, 26

3 Rom. 12. 15.

7. 2. 3.

Jer. 10. 25.

Yea, and as I conceive these Duties [ of instructing the household to [\*] teare and serve the Lord, and of provoking, and [a] urging them, and of prayer, and giving thanks, ] are not onely required of the Lord to be performed by the faithfull; but are also required of him at the hands of all Parents, and Masters of Families whatsoever. even of the [b] unregenerate: so farre as they may be convinced by their Naturall Conscience, and by the Creation and  
pro-

Providence of God. *Rom.* 1. 18. 21. c. 2. 14. *Acts* 17. 24. 27. which Duties, if they neglect, they sleight and reject Gods sovereignty over all creatures, and provoke him to wrath against them thereby: and therefore must give account for that neglect, 5th. Commandment: 2 *Cor.* 5. 10. 11.

*Conclusion.* 5. Such spirituall Duties as are before named, may be performed in any place, when opportunity serves, 1 *Tim.* 2. 8. it may well there be rendred *in any place*; as the same word elsewhere is to be taken. *Matth.* 19. 26. *Mark.* 4. 23. *Psal.* 102. 2. *Ezek.* 18. 11. with v. 13. 14. If *in any place*, then upon occasion, even in *Consecrated* places, when the opinion of more holinesse there then elsewhere, ought seasonably to be *abolished*: as the Church in Jerusalem with the Apostles met in the *Temple* there, after Christs death: *Acts* 2. 36. 42. 46. with *Iob.* 4. 21. *Col.* 2. 14. 20. Thus *Paul in Athens* on *Mars-*

*Mars-hill. Acts 17. 17. 22. the earth being the Lords, and nothing unclean of it selfe. (But this must be with some CAUTIONS, that follow the eight CONCLUSION.)*

*1 Cor. 10. 28. Romans 14. 14. 1 Cor. 9. 21, 22.*

*These Saints  
may joyne.*

*Conclusion. 6. In what places soever spirituall Duties are lawfull to be performed, there the Saints, (one, or mo) may lawfully joyne in any warrantable service for edifying. For instance; If Paul might preach on Mars-hill, (a place dedicated to that Idoll-God Mars) Acts 17. 22, or if Peter might preach and pray in the Temple, after Christs death had abolished its holinesse, which many saw not; (Acts 6. end. Acts 2. 24. 46.) Or if Paul might pray, or give thanks amongst them in the ship, Acts 27. 35. then one, or two, or more of the faithfull might lawfully joyne together in the Duty with them; two Cautions being also here observed. (Personall failings argue not communion therein, by others present.)*

*Con-*

*Conclusion 7.* Where the Saints cannot performe all the Duties that Christ calls for purely, and where the Church is disorderly, and confused in the duties, that are proper and peculiar only to Churches (as in the Church-Censures, and Government, the Churches Offices, and officers, the Lords Supper, &c.) there the Saints are called to forsake such a Church-State, & to seek to enjoy all purely else-where, either in the same place, as *Acts 19. 1. 8. 9. 1 Cor. 1. 1. & 11. 2. 23.* with *Acts 18. 1. 4.* or eliewhere, *Iohn 15. 14. Psal. 119. 6. 2 Chron. 11. 14. 16.* with *13. 9. 10. Revelations 8. 4. Eph. 5. 11. Psal. 84. 1. 10. Eccles. 4. 10. 1 Kin. 8. 53.*

*Conclusion 8.* Though there may be a lawfulnessse and usefulnessse of such performances: yet is there great danger of manifest sinne, in or about the same, if some *Cauti- Eight Cauti-*  
*ons* be not observed: which should *ons herein.*  
 not cause us to neglect the *Duty,*  
 but to looke up to Jesus Christ as  
 for

for to pardon our failings, so for his  
inabling us therein.

The Cautions are these :  
namely, touching the

1. *Persons* with whom we  
joyne.
2. *Adjuncts* of the Duty.
3. *Manner* of expression  
therein.

1. *Of Persons.*

1. *Caution.* Touching *Persons*  
with whom we performe Duty, or  
joyne therein; we having a *Liberty*  
that we *may* doe it amongst all sorts  
of people, as aforesaid, we are to  
make use of this *Liberty*, where in  
Christian wisdom we judge God  
may thereby have glory, we or o-  
thers may receive good, or to pre-  
vent the contrary. Whereas if it  
appeare, that generally they will  
scoffe at it; Such *Pearles* are too  
good to be cast afore *Dogs*, and  
*Swine. Matth. 7. 6.* but we must  
not count all that are unregenerate  
in

in that number; for that's contrary to that is manifested by those Scriptures before cited, in the first, second, third, fourth *Conclusions*.

2d. *Caution* touching the *Adjuncts* of the duty, or things accompanying it. We must beware that we yeild not to any unlawfull or inexpedient condition or action, for the performance thereof, or joyning therein: as to countenance the *Mass*, or any *superstition* or inexpedient Gesture, to the end we may heare good Sermons, &c. For, we must not doe the least evill though to injoy, or doe the greatest good. *Rom.* 3. 4. no pretences will serve in that Case. *1 Sam.* 15. 15. 20. 22. *Ier.* 8. 9.

3d. *Caution*. Touching the *Manner* of expressions especially in prayer: in a Church of *Saints*; he that prayeth in the name of the Church, may use *generall* phrases, as *We*, or *Us*, &c. As, *we beseech thee*; *we confesse*; *we blesse thee*; in petition, in confession, or in thanksgiving;

2. *Adjuncts*:

3. *Manner of expressions in Prayer.*

ing; though many others *unregenerate* come into their assembly, and be with them; seeing it is the prayer of the *Church*. But in some other mixed company, though prayer may be, yet not without *Cautions*.

*Directions  
begin.*

Some things are generall, and concerne all, whether regenerate, or unregenerate; These may be mentioned in generall; yet warily expressing that *in the name of all present*, which belongs to all; and no more: as to this effect: First in Petition; O Lord remember *poore wretches in Mercy*; Convince us of our *sinnes*, our emptinesse of any good or ability to doe any thing aright; Subdue us: Reveal thy selfe, thy Sonne, thy *Mysteries of Christ more*; Direct, protect, provide, blesse us in soule and body with all necessities; our Land, All our Rulers, all thy people, Churches, Sufferers; Fit us for all tryalls, &c.

Secondly, In Confession: *we are by nature sinners. We have sinned against*



against Law, Gospell, Spirit; neglecting and omitting many opportunities, failing in Duties; we deserve thine anger, thy wrath; we have cause to bewaile; our minds are very blinde, our hearts hard, soften them. &c.

Thirdly, So in Thanks: What cause have we to be thankfull? that when we deserve thus yet thou hast spared, loaded with benefits, us, our Land, our Rulers, Friends; formerly, this day, &c. Such like expressions: rather then to say in the name of all; We beseech thee; we confesse, we blesse thee, &c.

2. Some things are proper to the Regenerate; Some things to the unregenerate; which have need to be accordingly expressed; and not confounding them; but using such Distinct expressions as these, or the like.

First, What wonderfull Mercy it is, that thou hast quickned any of us, that were all as dead as others, and given us thy Sonne, and  
all

all things: or we, thy servants,  
 whose hearts thou hast renewed,  
 &c. Desire we may walk worthy,  
 &c. Or, where thou hast begun  
 that good, worke, goe on. And  
 where thou hast not begun, Oh  
 that thou wouldest begin! Make  
 such restless, Let not any earthly  
 comfort satisfie such. Oh quicken  
 such, &c. and the more thou hast  
 done, for any of us, oh that we may  
 be the more humble, faithfull, gen-  
 tle, patient, meeke, abounding  
 the more in all good! &c. not de-  
 spising others, but rather admir-  
 ing the riches of thy grace to us,  
 who were as bad as others by na-  
 ture; therefore as a gracious God,  
 be pleased to remember the aged,  
 the fruit of the wombe, the sick,  
 such as are married, and the affe-  
 ctions of us all, &c. this day, and  
 the rest of our few dayes; At last  
 receiue us to thy selfe, &c. for the  
 Lords sake; or for Iesus Christ his  
 sake, or, for the merits of Christ  
 Iesus thy deare Sonne, in whom  
 thou

thou art well pleased; or in whom  
thy soule delighteth, &c. rather  
then confusedly to say in the name  
of all; We blesse thee for our rege-  
neration, for our Interest in thy  
Soune, our Sanctification, &c. Or  
oh Lord our God, &c.

Quest. 1. But here a *Question* or *Quest. 1.*  
two more may be moved, that had  
need to be resolved. Suppose the  
Mbr. of the Family, or some other  
party that prayeth, where I am in  
company, shall not observe these  
Cautions: what should I then  
doe?

Ans. This may be his failing for  
want of some light in this particular,  
but is no sufficient let or bar to me:  
this not being my sinne, but his per-  
sonall failing. As suppose the Preach-  
er, whom I occasionally heare for  
my edification, shall call the place  
here, where the mixed multitude  
doe meet, Gods house, his Temple,  
his Sanctuary: or one that I joyne  
with in Discourse; if he calls doe  
Day Sunday, another Monday, or

Ans.  
If the person  
praying observe  
not the Cauti-  
ons.

M                      Ipeake

speake of such *holy dayes*, &c. Is this a sufficient cause that I should not hear him, or joyne in discourse with him? I think not, if I be a member of the same Church with such a one, or judge him faithfull, it is my Duty in my place to seeke his information, by the best meanes I can: if he be no member of a gathered Church of Saints, nor I bound by some other relation to him, then I am not tyed to it; but free to speak to him of it, or to forbear, as there is hope of good, or feare of some hurt some way by speaking of it to the party; the cause in this and the former, is in this alike, in the kind; though the Degree of our trouble be the more in prayer, it may be our grief, and not our sin.

*Quest. 2.*

*be he un-  
knowne:]*

*Quest. 2. But suppose I feare that he that is the mouth in prayer, is unsound at the heart; or prayeth coldly, and faileth much in it; what should I doe?*

*Answ.*

The Acceptation of the prayers of such as joyne with others, depends

depends not on the soundnesse or unsoundnesse of the other party; or on his fervency or coldnesse. *Every man must give an account to God for himselfe.* Rom. 14. 12. Gal. 6. 5. Ezek. 18. 20.

2. Where it is the Husband, Father, or Master, &c. that prayeth, there is a neerer tie to the household, or Sojourner: there or else where, if I be fully perswaded that my joyning with them, tends to Gods dishonour, or to their prejudice, or hurt; its more wilidome to forbear. But desiring Gods direction, if it seemes to tend to Gods honour, or prevent his dishonour, and prejudice against my selfe, or the truth; or to further their good, with whom I pray or joyne, I no wayes partaking in their sinne; there I may and ought to joyne with such. Now my bare presence when and where I am called to be, and I ought to joyne, (as in the last Case) cannot make me partaker with the sinne or failings of others there, unlesse some other way. I re-

stifie my liking to them, or inwardly approve them, or neglect admonishing such, as I am bound to admonish. As when I am called to buy and sell things in a shop or Market, and heare many oathes, and sinfull expressions, or see unseemely fashions, or the like; doth my bare presence there, make me partaker of such finnes? No sure: my calling ~~me~~ my warrant; it may be my gnete, not my sinne, as afore-  
said.

Thus you see my present thoughts in answer to your two Questions; That which we see not, the good Lord teach us, and give us a right understanding in all things.

XXXXXXXXXXXXXXXXXXXX

(165)

A

# LETTER

From some Christians in  
LONDON,

To Further  
LOVE among Chri-  
stians in the COUNTRY,  
That by some Difference in judg-  
ment, had disturbances, hin-  
dring Edification.

Written Anno 1642.

To the Church of God in C.  
*The Brethren of severall Churches  
in London, desire increase of  
Love, with growth in all Grace,  
through the Knowledge of our  
Lord Iesus Christ.*

Right Dear and Beloved,

O Ur hearts have had great cause  
of rejoicing, having heard  
M 3 of

of that abundant *Grace* and *goodnesse*, that the God and *Father* of our Lord *Iesus Christ*, hath magnified towards you in him, in giving you the sweet savour of the *Knowledge* of his Deare Sonne, and of his Church [*a*] *Order* and wayes: and willingnesse also and readinesse to [*b*] *joyne* together in his Name, to walk therein.

Col. 2. 5.

Acts 9. 26.

c. 5. 13.

Math. 18. 15.

20.

Mat. 13. 28.

1 Cor. 11. 3.

2. 11.

But alas; how hath our *joy* been abated, and our sorrow in your behalfe encreased, since we have heard, how the [*c*] *Envious one* (the Devil) through his [*d*] subtilty, hath sowne *Tares* of division amongst you!

Full well he knoweth, that *Love* tendeth to [*d*] *Edifying*, and to the *enlarging* of Christs Kingdome; and so to the destruction of his owne. His usuall course therefore is, (as it still hath been in [*e*] severall Churches) to seeke to make Breaches upon love, and that with great and lamentable successe. Thus did he of old, and still he doth; sometimes

Eph. 4. 16.

1 Jam. 2. 15.

Jam. 4. 7.



times by meanes of Differences of  
*Judgement*, so causing *Difference*  
 of affection, (*Rom. 14. 2. 4-*)  
*Sometimes* by too much exalting of  
 some *Teachers*, so the despising  
 of others, (*1 Cor. 1. 10, 11.*)  
*Oftimes* by so [*f*] *diseasing*, or *f* *Tim. 6. 4*  
 madding of people, as to cause a *Greek*,  
*dotting upon Questions*, and *strifes*  
*about words*; (as if that were the  
 only or *maine* thing to be looked at,  
 and contended for:) *whereof com-*  
*meth envie, strife, revilings,*  
*evill surmisings, perverse dispu-*  
*tings, &c.* filling the head with no-  
 tions, and expelling from the [*g*]  
*Heart* holy affections; as wofull  
 experiences still declare. *g* *Heb. 12. 9.*

We therefore beseech you, *Deare*  
*Brethren*, if [*b*] *there be any* *b* *Phil. 2. 1.*  
*Consolation in Christ*, if any com-  
 fort of *Loue*, if any fellowship of  
 the *Spirit*, if any *bowells and mer-*  
*cies*; that you would study to ful-  
 fill our joy againe. Oh looke up  
 to our Lord *Iesus Christ*, that he  
 would fill you from his [*i*] ful- *i* *Col. 1. 19.*  
*nesse,* *Col. 2. 9, 10*

- ness, with Wilsdome, Love, and  
 & Col. 3. 12. [k] humbleness of minde; that  
 13. you may not give [l] place to the  
 1 Eph. 4. 27. Devill, and his devices; nor to  
 any selfishnesse, or any unreasonab  
 or disorderly love-hindring, or  
 relenting Course whatsoever, under  
 m Gal. 4. 17. appearance and thoughts of [m]  
 n Rom. 10. 2. zeale for [n] God and his Truth.  
 \* Rom. 16. 17. But that wisely \* marking, warn-  
 || 2 Thel. 3. 6. ing, and (if cautie be) || with-  
 11. drawing from such disorderly  
 Rom. 16. 17. make-bates, and [\*] division-  
 2 Tim. 3. 3. makers; and yielding up your selves  
 wholly to Iesus Christ, who hath  
 || 2 Thel. 4. 9. || bought you with such a price;  
 10. you may be lead by his good Spirit,  
 \* Phil. 1. 9. to \* abound in love more and more;  
 11 Cor. 13. 7. and in love to [o] beare with each  
 Col. 3. 13. other, and forbear one another,  
 so farre as the Lord would have you,  
 p Rom. 14. 3. without despising, [p] judging,  
 7. 10. or condemning one another, in such  
 things wherein you differ in judge-  
 ment, and so in practise; accord-  
 ing to the Rule of Christ by his A-  
 postle, Rom. 14. and 15. and Co-  
 los.

*Isa.* 2. 16. and *Phil.* 4. 2. which  
 places, *though* [g] *you know them*, *1 Pet.* 1. 12.  
 we *remind* you of, and commend *&* 3. 1.  
 to your further serious consideration. *Beseeching* each of you in the  
*Bowels* of *Jesus Christ*, that you  
 would *measure* [e] to others; and *1 Macc.* 7. 2. 12.  
*so deal* with them in all such Cases,  
*as you would be dealt withall* in  
 the like; forbearing to *urge* others,  
 and to *presse* on them, what at pre-  
 sent, they being otherwise perswaded  
 of, are *not* then [f] *capable* to *1 Cor.* 3. 12.  
*receive*; as you your selves in such *Hebr.* 5. 11,  
 cases would have others forbear *12.*  
 you, till there be a fitter season.  
 Considering, that through the *Dregs*  
 of the old *whorish Cup*, that our  
 Fathers and we have drunke off;  
 there remaineth in us still, such a De-  
 gree of [t] *Drunkennesse*, whereby *1 Rev.* 17. 2. 1  
 we are apt to be still, (as we have  
 been,) as confident and obstinate  
 (*even to death*) in an [u] *error*, *1 Act.* 26. 9.  
 as others are of the *Truth*. And in *Jo.* 16. 2. 1  
 that time, we cannot endure to be  
*crossed* and thwarted; till the Lord  
 shall

shall make us *sober*, and capable;  
 Phil. 3. 15, and then [w] *reveal* even that un-  
 to us.

Now that we might not be want-  
 ing in any duty of *Brotherly love*  
 towards you, we have thought good  
 thus to write unto you; and here  
 withall to [x] send unto you, our dear  
 and faithfull *Brother* — the *Bearer*  
 hereof, who is desired purposely to  
 come unto you; to *exhort, beseech*,  
 and in the Spirit of love and meek-  
 nesse, to *perswade* you hereunto,  
 as the Lord shall direct him. Hum-  
 bly entreating you, in the name of  
 our Lord Jesus, that you would re-  
 ceive [y] him in the Lord in all  
 love, as becommeth Saints; and  
 accept of this our love towards you,  
 and of his holy endeavours, of fur-  
 thering what in him is, a [z] blef-  
 sed *Peace* and sweet *Harmony* a-  
 mongst you. And therefore that  
 you would earnestly *seek* and [a]  
*pursue after peace and Love*: least  
 by your diuision and disagreeing,  
 these sad and lamentable Confe-  
 quences

z Acts 11. 21.  
 & 15. 2, 25,  
 32.  
 Acts 16. 4, 5.  
 2 Cor. 8. 19,  
 22.

y Rom. 16. 1,  
 2.

z Mat. 5. 9.

a Heb. 12. 16.  
 Greek,  
 Six sad conse-  
 quences of Dis-  
 agreement of  
 Believers.

quences should ensue.

*Viz.* 1. Least [*b*] *Satan* our watchfull and subtile Adversary, should get a greater Advantage against you and us, then as yet we are aware of.

2. Least it be told in *Gath*, and published in the *Gates of Askelon*, lest the *Philistines* rejoyce, lest the *uncircumcised* triumph [*c*].

3. Least the *Holy Spirit* of God, (by which ye are sealed to the day of *Redemption*,) should be grieved by you [*d*].

4. Least the [*e*] *Churches of Saints*, and all such as wish well to *Zion* should be sadden'd by you, whom you should not make sad.

5. Least hereby there be *stumbling blocks* laid by you, in the way of the [*f*] *blinde*, and so you [*g*] turne back many from the pure wayes of the Lord, to walke in crooked and dangerous pathes.

6. Least thus the *Name* of our God that is called upon us, which we

61 Pet. 5. 8.

Eph. 4. 26.

with 37.

1 Cor. 2. 11.

2 Sam. 1. 20.

d Eph. 4. 27.

20, 31.

Eph. 1. 13.

1 Cor. 14.

33.

1 Cor. 2. 2.

Eze. 13. 22.

Psal. 35. 27.

f Lev. 19. 14.

Deut. 27.

1 Sam. 26. 18.

19.

1 Pet. 2. 2.

Rom. 2. 10.

24.

Ezek. 36. 10.

23.

*The Conclusion.*

Col. 3. 12.

13.

Mat. 18. end.

(Which is spoken first of his visible Church; as much as of any others.)

*1 Precious Fruits of Love.*

1 Cor. 8. 1.

Eph. 4. 16. 1, 2.

Jam. 4. 1. 5.

7.

1 Pet. 2. 15.

1 Pet. 4. 8.

14.

we should exalt and glorifie, *should* by meanes hereof be dishonoured and [b] *Blasphemed.*

Now the God of Peace, that gave his owne Sonne to the death for us, to reconcile us to himselfe when we were Enemies, *prevents*, or *heal*, all these and the like Evils; and make you like minded one toward another, that you may as the [s] *Elect of God, put on humbleness of mind.—forbearing one another, and [k] forgiving one another, if any have a quarrell against any: like as Christ Jesus forgave you; (even ten thousand Talents.) That [l] so by loves abounding among you; First you may be greatly edified [m] and increased. Secondly, [n] Satan may be resisted.*

*Thirdly*, the [o] Adversaries of the Saints and Truth, may have their mouthes stopped.

*Fourthly*, that [p] the Spirit of Glory and of God may rest upon you.

*Fifthly,*

(173)

*Fifthly*, that that which is [q] <sup>9</sup>Heb. 12. 13. *halting, may not be turned out of the way, but rather may be healed.*

*Sixthly*, [r] that the Churches, <sup>Psal. 33. 27.</sup> of Saints (and their *welwishers*) <sup>Psal. 70. 4.</sup> may say, *let the Lord be magnified.*

That at the *returne* of this our *Brather*, we may hear such joyfull tidings, (which we are not out of hopes of,) that with *one Mouth and Heart* we may glorifie our God: Which is the humble and earnest request of

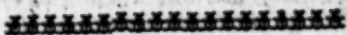
*Your tenderly loving, (though  
now upon this occasion, sorrowing Brethren.)*

H. J. T. T. R. S.

R. C. J. J. W. R.

London the 3d. Moneth.  
the 12th. day, 1642.

MOE



MOE  
OBJECTIONS  
ANSWERED,

ABOUT  
COMMUNION

Together  
*By Believers that differ about*

BAPTISME:

Which should have bin  
put before the last line  
of page 128. ]

Object. 18.  
To pag. 128.  
*putting out the  
last line.*

Obj. 18. **I** Must have no fel-  
lowship with the  
works of darknesse, nor partake  
with them in their sinne; but I  
must bear wnesse against them.  
Ergo.

Ans.



*Ans.* This *Objection* *sup.* *Ans.*  
*poseth*, First, that it is their *grosse*  
*sinne*, thus to *hold forth the Lords*  
*death*, unless they doe that *first*,  
 which they have not faith to doe.  
 Whereas the contrary is proved in  
*Answers* to the third, fourth, sixth,  
 12th, 14th, and 15th. [a] *Obje-* *a See pag. 85,*  
*tions* before, as there you may see. *87, 97, 98.*  
*with pag. 110.*  
*112, 116, 117.*  
*123, 125.*

Secondly, *It supposeth*; that if  
 such as are about Ordnaunces, in  
 knowledge and practise more right  
 and sound; doe hold Church-fel-  
 lowship with such weaker Christi-  
 ans therein, that it is a sinne. The  
 contrary is proved [b] before, *pag. 123.*  
 123. and that the debarring [c] of *108.*  
 such is a sinne. *pag. 106, 111.* *c Pag. 106.*  
*111.*

Thirdly, *It supposeth*, that a-  
 gainst such *weake* ones, I must bear  
 witnesse by debarring them, or leav-  
 ing them. See the [d] contrary. *pag. 108.*  
 108. 123. And if I must still leave *133.*  
 such, where shall I stay long?

Object. 19. *We must not be* Object. 19.  
 (1.) *confusedly mingled with* (1.)  
*such: For God is the God of* (2.) *Or-* (2.)  
*der.*

(3)

der. And we must keepe the Order that was delivered to us. [3] Till they be convinced of Baptisme, they may walke with such as themselves are, till they see more.

*Answ.*

(1) Pag. 99. 120.

(2) Pag. 110. 120. 124.

(3) Pag. 123. 111.

*Answ.* That this is [1] no confused mixing of cleane with unclean, see pag. 99. 120. Nor [2] any Disorder. See pag. 106. 124. [3] That the weakest *Babes*, should have Communion with strong men, see pag. 123.

Object. 20. ePag. 96.

Object. 20. To that fourth Ground of Communion, from [a] Acts 5. 9. (pag. 96.) It is to prove, that God puts no difference between the uncircumcised and us, purifying their hearts by faith. And therefore that they might be saved: as Acts 15. 1. 9, 10. But it proves not that Baptized and unbaptized might have Communion together.

*Answ.*

(1)

(2)

*Answ.* 1. Observe the Time that the Apostle Peter urged this of Acts 15. 9. It was long after Christs Ascension: and the Temple and

and Ceremonies were still used there, by many thousands even of believing Jewes, that still were <sup>fb Acts 4. 4.</sup> ~~near~~ <sup>and 5. 7. and</sup> ~~lots of the Law~~ <sup>Acts 21. 20,</sup> and judged that <sup>21. 26. 29.</sup> ~~Circumcision~~ <sup>of Gentiles</sup> (that were brought to be <sup>g</sup> ~~one body~~ <sup>g Eph. 2. 11.</sup> with them,) was Gods Ordinance still. And therefore that such as rejected it, could not be saved. And hence that they urged it upon such as professed themselves to be ~~one body~~ with them, in Christian Worship, the Apostle knowing this, and that as yet, (the Temple standing,) <sup>1 Cor. 3. 2,</sup> they were <sup>3.</sup> ~~not able to hear it,~~ if he should teach them openly, that now Circumcision was no Ordinance, and nul'd: he wisely then forbearing to urge this, he saith <sup>b Acts 15. 8, 9,</sup> ~~God put no difference between them~~ <sup>10.</sup> ~~and us. Now therefore, why tempt~~ <sup>ye God,</sup> ~~ye God,~~ <sup>to put a yoke upon the</sup> ~~neck of Disciples,~~ which neither our Fathers (when such Circumcision was indeed Gods Ordinance,) nor we, (when you Jewes judge it is so still) were able to bear.

N.

Secondly,

1 Eph 3. 6.  
c. 1. 12. 19.

Secondly, marke the Apostles Reason, which is, as if he had said thus: *Where God puts no difference between others that want Gods Ordinance, (as you account,) and us, who have it; but he gives them the Holy Ghost, and purifies their heart and life by faith: all such are in a state of Salvation; and are not to be urged to what they are not able to bear; nor to be counted incapable of Salvation: And are not still to be burdened by Disputes, neither then to be refused from being one [i] body with us, as if they had no portion in the inheritance of Israel.*

Now thus it was with believing Gentiles then, that wanted Circumcision, (which the Generality of the Church in Ierusalem, were perswaded was then Gods Ordinance, for them, to enjoy it;) and thus it is with the generality of godly persons at this day, that they are perswaded that the Baptizing of Infants is Gods Ordinance; and so what

what themselves had in infancy; and can not bear it, publicly to have it spoken against. Therefore, as *those* then, to *these* now, are not to be *burdened* with what they [k] *cannot* bear; nor to be counted, *uncapable* of Salvation; nor to be refused from being *one* body with us, that have enjoyed this Ordinance.

To doe otherwise herein, the Apostle calleth a [l] *Tempting* of 1 A.C. 13, 10 God. [For although that *Subject* be not the same here, yet I conceive the *Apostles Argument*, or *Reason*, doth not on'y prove that; but may reach this also: as the *Reason* of *Dauids*, and the *Priests* practice, did reach the warranting of the plucking [m] ears of corne on m Mat. 12, 3, the Sabbath. Mat. 12, 3, 4, 5, 4 7.

Object. 21. (1) *Faith* [n] Gal. 5, 6. works by Love; and Love will fulfill (3) and yield obedience to Gods [o] Commands: and this is Jo. 14, 15. commanded plainly (p) Repent and p A.C. 2, 38.

9 Mar. 16. 16. be Baptized. - He that believeth [q] and is baptized, hath the promise of being saved. And none are owned in the Scriptures for faithfull, that are in Opposition to Gods Ordinance of Baptisme.  
 Pag. 114.  
 2d. Answ. (2) The Pharisees rejected [r] the counsell of God against themselves, and how did that appear? by their refusing to be baptized. Lu.<sup>24</sup> 7. 30. Acts 2. 38. Jo. 15. 14.

1. Answ. First Answ. (1) This is partly answered before. See pag. 116.  
 2d. Answ. The Pharisees were convinced, that Johns Baptisme [s] was from Heaven; and yet rejected it. But when through weaknesse, or the Babylonish mist, you and we all, may as yet be ignorant of some Ordinances of God, [as some are perswaded that laying on of Hands now is so; and that Philema Hagion [t] and the Head-covering, &c. before spoken of.] If some urge Scriptures for these, and if you, or we, cannot so be perswaded, shall

Shall they say, that we doe *reject* Gods Counsell? farre be it [a].

3d. *Answer.* The *Triall* of the sincerity of our *Love*, is more in our obedience to the thing we *know*, then in things we [w] know not. As, in knowne Duties of *holinesse* and *righteousnesse*; publick and private; and in our *Relations* to Husband, Wife, Parents, Children; Masters, Servants, Enemies; as much, or more then about Baptisme: except one flie the light, or hide the eyes from it; [as some of old did *hide their* [a] *eyes from the Sabbath*; being [b] unwilling, (it seemes) to know the full minde of God therein, lest thereby their Consciences should the more check them for breaking it, when through covetousnesse, or loosenesse, they then should sinne against a [c] greater light, and conviction.]

4th. *Answer.* 1. The Scripture *ownes* all such, as accepted with God, and therefore as *faithfull* ones, (onely such [d] being accept-

2. *Mt.* 9. 12.

3d. *Answer.*

2. *Rom.* 14. 21.

*John* 12. 17.

*Rom.* 21. 32.

1. 2. 24. c. 14.

ver. 4.

*Gal.* 14. 24.

22.

a *Ezek.* 12. 28.

*Zeph.* 3. 4.

b *Jo.* 3. 20.

c *Luk.* 12. 47.

4th. *Answer.*

d *Hebr.* 11. 31.

4, 5, 6.

*Acts 19. 35.* ed, *that feare [e] God, and work Righteousnesse.*

*f Jam. 1. 5. 1. ch. 4. 16.* 2dly. It *ownes* all such to be *borne of God*, that have [*f*] Love, holy divine Love: and none but *faithfull ones*, or *Disciples*, are *borne of God*.

*g 1 Jo. 5. 4. b Rev. 12. 11. Math. 17. 25. i Prov. 10. 7.* 3dly. Hence all such in *Queen Maries [g] dayes*, or other times, that [*h*] *loved not their lives unto death*; but were worthy Martyrs, whose [*i*] *memoriall* amongst the Saints *is blessed*; we should not suggest, that such are *not owned* (according to Scriptures) as *Believers* or *saved Persons*; for want of right knowledge about *Baptisme*. Who are as much, (*if not more,*) *own'd* in Scriptures for *Believers*, as those that are now Baptized, by deriving it from such a Baptizer, or that reject Believers, differing about an *Ordinance*: or those in the former *page*; whom so to *disowne*, you would count to be harsh.

*22. Object.* *Obj. 22.* It is not we that reject them, or debar them; (*nor semper them*)



them to turn aside :) They debar themselves: and we onely forbear, till they are satisfied of Baptisme. As you forbear some, that are believers, till you be satisfied, therein: which is not to be called, your debarring of them.

*Answ. I.* You know, that of late years, when some complained, that inccerely for their Conscience sake, some were silenced, deprived, or troubled: the Answer was, *No, its not we that trouble you; but by your obstinacy, you bring it upon your selves.* *Answ. I.*

*Secondly.* There is sufficient Rule to forbear receiving of some, till we are satisfied that they are Disciples, or Believers: as *Acts 9. 26. Rom. 14. 1.* (and if that be in one halfe houre, it satisfieth us.) But no Rule to forbear such, or hinder them from enjoying any priviledges of Christ, for their Conscience sake.

*Object. 23.* Its not for Conscience, 23. *Obj.*  
ence, but for their Ignorance.

*Answ.* This implieth; 1. *As if* *Answ.*

that is not forbore us of Confidence, which is forbore us of weaknesse. The Apostle shewes the contrary, in 1 Cor. 10. 28, 29.

Secondly, it implyeth, that one who is judged a Reluctant, should not be received; if there be ignorance about Ordinance, as about Baptisme. This contrary is proved before, pag. 98. 109.

24. Object.

Object. 24. None uncircumcised in heart, and in flesh, should enter into Gods Sanctuary. Some who are not in Heart, and in body, should be of the Church.

Ans.

Ans. 1. Did Circumcision, type Baptisme? Then why not to Infants? the 8th. day.

2ly. It rather typeth the Spirituall Circumcising by Jesus Christ of persons, both in heart and in outward conversation; and that all these, and none but these, should be received (so farre as we can judge.)

Col. 2. 11.

Deut. 30. 6.

(as Psal. 14. 3, 4.

3dly. Its granted, that Church-Members should be Baptized, and they

they all judge they have it; or know  
not yet how to have it.

Object. 25. It is not their count-  
ing they are baptized, but what  
the Scripture counts Baptism.

Ans. 1. If they shall act be-  
yond what they see, or account,  
they should sinne thereby.

2. If they want Light herein,  
when Scripture is held out to them;  
where is our Rule to Debar them? No Rule is re-  
Is it not our sinne, if we receive fust them.  
abandon, they being in the faith;  
though weak? Romans 14.

Object. 26. We see plain Com-  
mands and Examples; that when  
persons repented and (believed)  
they were first baptized, that is the  
first Ordinance they enjoyed; and  
then they enjoyed other Ordi-  
nances. And we must not vary  
from this sure Rule. See Mat. 3.

2. 6. Mar. 28. 19. Act. 16. 16.  
Act. 8. 38. Act. 8. 12. Act. 10.  
47. Act. 18. 8. Act. 22. 16.  
Etc.

Ans.

**Answ. 1.**

*Baptism should  
not be delayed.*

*Acts 22. 26.*

*1. Tim. 4.*

*Rom. 10. 10.*

*Being before  
Baptism.*

*1. Tim. 4.*

*Rom. 10. 10.*

*1. Tim. 4.*

*Rom. 10. 10.*

*1. Tim. 4.*

*Rom. 10. 10.*

*1. Tim. 4.*

*Rom. 10. 10.*

*1. Tim. 4.*

*Rom. 10. 10.*

*1. Tim. 4.*

*Rom. 10. 10.*

*1. Tim. 4.*

*Rom. 10. 10.*

*1. Tim. 4.*

*Rom. 10. 10.*

*1. Tim. 4.*

*Rom. 10. 10.*

*1. Tim. 4.*

**Answ. 1.** All these, and the like

places, prove, that all that *Repent*

and *Believe*, should not *delay*

*Baptism*; But doe not prove,

that if Believers *pray* in Christs

Name, or *Read*, or *confer*, or *Me-*

*ditate*, or *praise* God in *Jesus*

*Christ*, or apply the *New Cove-*

*nant*, or partake of the *Cup of the*

*New Covenant*, (or *Testament*);

That so doing, is a *varying from*

the *pure Rule*. And if it so *con-*

*demne* the *Cup*, or *Lords Supper*,

it *condemnes* all the former also. For

those places, doe not admit of *one*,

and *condemne* the *other*. And if it

doth not *condemne* the former

*Christian Duties*, then not the *last*.

The *Reason* is the same. If one be

no *Adding to the word*; nor *va-*

*rying from it*, then no more is the

*other*.

**2d. Answ.**

**2d. Answ.** The *Command* ly-

eth on *Disciples*, that by the *Lords*

*Supper*, they *hald forth his death*,

till he come againe. Therefore they

are bound to *doe it*, when they can;

(as pag. 97. 113. 114.)

Object. If you say, *they were* Object.  
baptized.

Ans. I answer, they are not Ans.  
there called *Baptized* ones; But  
*Disciples*. Therefore the Command  
lyeth on them, rather under that  
Notion, as they are *Disciples*, then  
as they are *Baptized* ones.

Object. 27. *None are to be* 27. Object.  
*owned as Disciples, till they be*  
*baptized: they were the Dis-*  
*ciples.*

Ans. 1. Nay, rather thus. 1. Ans.  
*None were to be baptized, till first* They first were  
*they were Disciples, and so own-* Disciples, and  
*ed, as the Commission is, 1 Go,* then were Bap-  
*Make Disciples of all Nations;* <sup>1</sup> *Græc.*  
*Baptizing* <sup>2</sup> *and* <sup>3</sup> *them* <sup>4</sup> *Disci-* <sup>5</sup> *Mar. 28. 19.*  
*ples,—And as the practise of Jesus*  
*was, He first made Disciples;* <sup>6</sup> *John 4. 1, 2.*  
*and then he baptized them by his* <sup>7</sup> *Act. 8. 12.*  
*Apostles. Ioh. 4. 1, 2. And as was* <sup>8</sup> *Act. 18. 8.*  
*the practise of [a] Philip; and of* <sup>9</sup> *Act. 2. 38.*  
*[b] Paul, and other [c] Apostles;* <sup>10</sup> *Act. 10. 47.*  
*they were first judged to be Belie-*  
*vers, by hearing the Gospell (;* and  
such

such as are Disciples;) and then they were baptized.

3d. *Ans.*

*Page.*

2d. *Ans.* How these are *owned*, see more in the Answer to the 21th.

3d. *Ans.*

*Objection.* p. 160.

3d. *Ans.* If none but *Baptized* ones, are *own'd* to be *Disciples*; then, the *first* Restorers, of Baptisme were *not own'd* to be *Disciples*. And if the *first* were so *own'd*, and others then, and now have *Communion* with, or from the *first*: then *disowne* not others, that want the same; *disowne* not *Communion* with them.

4th. *Ans.*

They are *owned* by the *first* Name, viz, *Disciples*.

4th. *Ans.* If those *first* Restorers, not being *Baptized*, nor having *immediate* Commission to *Teach* and *Baptize*, yet lawfully did it; because in the *Commission*, they are not called *Apostles*, nor *Baptized* ones, but *Disciples*, that could teach. *Matth.* 28. 16. 19. Then such may *Administer*, and *partake* of the *Lords Supper*, and should *do so*; because there also they are so styled, *Disciples*; and not *Apostles*,

ables, nor Baptized ones: (as before is shewed, pag. 113. 1911 197.

Obj. 28. There was a Necessity, for so restoring it at First: but no necessity of having Communion with such now.

Ans. 1. Yet this necessity infringeth not the former Answer: But the same Grounds hold firme.

2d. There is a Necessity of obeying Christs Command, in doing this—by those Disciples before said; who, when they see more, will obey more; as you will also.

3. There was a Necessity lay upon the Apostles, of bearing with great weaknesse in Jewes, about Ordinances: and in Jewes, towards Gentiles, that believed; though (as they were perswaded) from their understanding of Scriptures, that these Gentiles wanted the initiating Ordinance: as is before said, (in the Answer to the 20th. Objection.) So there is a Necessity

Rev. 17. 2.  
1 Th. 29. 9-14

f Rom. 14.  
1 Joh. 1. 3.

29. Object.  
1 Eph. 5. 8.

1. Answ.

2d. Answ.  
1 Cor. 19. 16.  
17, & 11. 26.  
33.  
ch. 8. 7.

3d. Answ.  
Walking in  
darknesse is in  
gross known  
sin.  
Eph. 5. 3. 8.

cessity lies upon us, (so long as the  
Dregs of Antichrist [e] intoxicate  
the Head of Believers,) to bear  
with them, and to [f] receive them:  
as is before proved, pag. 108, 109,  
110.

29th. Object. When the Lord  
hath given me light herein, I must  
[g] walk in the light, (and keep up  
to, and abide in the Doctrine of  
Christ;) and not in Darknesse;  
nor allow that in them, which I  
allow not in my selfe.

Answ. 1. This would argue,  
First, that the Apostles of Christ,  
walked in darknesse, when they  
spoke and writ, Act. 15. 8, 10. Rom.  
14. &c.

2. As if Communion with [h]  
Believers in known Duties, doth  
argue my Communion with them, or  
allowing of them, in their unknown  
finnes. See pag. 123. 127.

3. Answ. As if Believers, who  
walk in Christ, their light; so farre  
as they know; for such weaknesse,  
should be said to walk in dark-  
nesse,



ness, Or, not to abide in his Doctrine, contrary to Ephes. 5. 2, 4. 8. (where walking in darknesse, is in filthinesse, foolish talking, uncleannesse, Covetousnesse, in such known Morall sins.) And to 2 Ioh. 9. where the Persons are such, as have not God; are Antichrist; such as we must not Greet, or wish joy to him, vers. 7. 9, 10.)

4. As if we must [i] schisme from Believers, for their weaknesse in judgement; to avoid allowing of their sinne. Contrary to 1 Cor. 1. 10. ch. 12. 25. ch. 11. 17, 18. Rom. 16, 17. See pag. 123. &c.

3oth. Object. We must obey Christ's plaine Commands, without partiality; not preferring one before another. So we must further others respect to all--

Ans. 1. There may be Commands of Christ in some things before † cited, that are plaine to some, but not to you, or to me.

Secondly, The Apostle when he pretends

4th. Ans.  
11 Cor. 1. 10.  
No Schisme.

1. Ans.  
1 pag. 80.

11 Cor. 13.

1. 13.

8c. 8. 1.

11 Cor. 7. 17.

prefers [m] Love, and [n] edifying, before all gifts; and commands the receiving of such weak ones: and saith, [o] As God hath distributed to every man, so let him walk; and so he ordain'd in all the Churches, He and his followers therein, are not to be charged with Partiality.

3d. Answ.

Thirdly, Others are more favoured, so know, and so enjoy Ordinances; when more knowing people receive them, and abide with them, so instructing them: then by refusing them, or departing from them.

31. Objs  
Come to their  
own, Legally.

31th. Objection. Though Disciples should seek to enjoy the Lords Supper, as due to them; as a man should seek his goods, that are his: I am both must come by them in a Legall way; or else they may be lawfully. So here; unless they be first baptized.

Answ. 1.

*Answ. 1.* When all the proofs, *1. Answ.*  
for this *Legall* way, ( of such a  
*Limiting* the *Lords Supper* to  
such *Baptized* ones, ) have been  
*weighed* seriously, they appear *too*  
*light*, as before hath been oft  
shewed, *in the answers to Obj. 26.*  
*& pag. 109. to 117.*

*Secondly,* We never finde one *2d. Answ.*  
proofe, that the *Lords Supper*, is  
any more *entailed*, or limited to  
*Baptism's* preceding, ( or forego-  
ing ) it: then before any other Gos-  
pel-Ordinances, ( *as hath been*  
*shewed*, page 86. 94. 114. to  
119.)

*32. Object.* *This Argument,* *32. Obj.*  
[ *of not so limiting.* ] is like that, *This favours*  
of the *Papists* and *Prelaticall men*, and *Prelates*,  
for baptizing of all Infants; of *Pa-* *for baptizing all*  
*pists* and *Protestants* at large: *Children,*  
For ( *say they* ) *Baptisme* is for  
the Church, for such as are *Disci-*  
*ples*, and *holy*, and *Faithfull*, and  
*say*, we must not exclude hence  
the

the Children of the Church, nor  
limit is to such as profess faith and  
Repentance.

**Answer.**

No. For Baptism was not  
for Church-  
Members.

Mat. 16. 15,  
16.

Acts 2. 38. 41.

**Answer.** Their Argument, First  
takes for granted, what you and  
others cannot grant, *Viz.* First,  
That Baptism is appointed for  
the Christian Church-Members;  
Whereas it was for them in the  
World that [a] believing, were  
baptized, and added, or joyued to  
the Church.

1 Cor. 6. 14.  
16.

Acts 19.

9.

Luk. 12. 32.

Luk. 13. 24.

Mat. 7. 13.

2. It grants, that all within  
the Pale of the professed Romish,  
or Protestant way, are the true  
Church of Christ. Whereas, the  
Church is a [b] Holy, [c] called  
out of the world, a little flock [d].

3. It grants, that Baptism  
was not limited to persons profes-  
sing Faith, or Repentance; or to  
the visible discovery of the Holy  
Spirit in Persons: Whereas, first,  
you and others judge the contrary,  
from Scripture proofs. See the  
Notable

Notable Prooves and Arguments  
 herein, brought by Doctor Tay-  
 lor, in the end of his Booke † of ¶ See a Breviary  
 the *LIBERTY OF PROPHE-* of it, Printed  
*CTING.* When the *Eunuch* ask- for Mr. Samp-  
 ed, [e] *What lets, why I may* ner.  
*not be Baptized?* Philip answer- e Acts 8.37.  
 ed, *If thou believest with all thy*  
*heart,* ~~that~~ that is, it is lawfull.  
 Acts 8. 37, 38. Then if one doe  
 not *believe with all the heart,*  
 it is not lawfull.

Secondly, when many that were  
 of the seed of *Abraham*, [g] and Mat. 3. 6, 7,  
 of the Children of *Israel*, came 6, 9, 10.  
 to *Johns Baptisme*, who had not  
 shew'd forth the fruits of *Repent-*  
*ance*: *John Baptist* seeks to con-  
 vince them, of the *weaknesse* of  
 their *Title* to it, by their Being *A-*  
*brahams Children*, and shews the  
*necessity of Repentance*, to en-  
 joy it.

Thirdly, *Peters Baptizing* [b] b Acts. 10. end.  
*Cornelius*, with others, was not from  
 a *Federall-Holiness*: but from that  
 O 2 which

which was manifested.

4.

i 1 Pet. 3. 15.  
21.  
Greek.

& See Mr.  
Tombs two  
Treatises,  
1 Par. pag. 22,  
Part. 2. p. 18.

Fourthly, The same Apostle also sheweth, that in Persons rightly baptized, there was not only the washing away of the filth of the flesh: but also, and especially, *The [i] Answer of the Question to God, by a good Conscience.* It was usuall in the purest first Times, that persons to be Baptized, were first asked the Question about their Believing, their Repenting, &c. And that Forme is still kept by Papists; and was here also, Thus. [*k*] *Num credis in Deum Patrem—? Renuncias?* that is, *Dost thou believe in God?— and in Jesus Christ?— Dost thou renounce the Devill?— Wilt thou be Baptized?* And the Answer is singular, *I believe all this stedfastly. &c.* And in the English Primer, and Catechisme, it is thus said.

Question.

## Question.

**W**hat is required in Per-English Ca-  
sons to be baptized? *techisme.*

The Answer there, is. Repentance,  
whereby they forsake sinne; and  
Faith, whereby they stedfastly  
believe the promises of God, made  
to them in that Sacrament.

Quest. Why then are Infants  
baptized, that ——— cannot per-  
forme them?

Ans. Yes, they doe performe *Ans.*  
them [m] by their Sureties.—&c. *m* Is not this a

For it appears by Antiquity, *childish An-*  
that [†] *Pedo-baptisme*, and *swer?*  
Sureties, (to answer that which *† Childs-Bap-*  
the Baptized should answer,) *tisme.*

were  
introduced together in the Ro-  
man Church: and [a] afterwards, *(a) So Mr.*  
amongst the Greeks. *Tombs in two*

Now if it be yielded, that the *Treatises,*  
Children of true Believers, are *2 part. pa. 18.*

to be counted Holy, in Covenant; [ As I would not deprive them of the comfort of any [ b ] promises therein, that the Lord hath left them: (*though that Covenant in Genes. 17. 5, 7, 8. seems peculiar to Abraham, Isaac, and Israel.*) Will it hence follow, that they must have the Tokens of the Covenant? If so, then why is the Lords Supper not given them; [ as it was for some hundred years together; as Doctor Hill sheweth, in his *Sermon on Jeremiah 6. 16.* ] How are they capable of Baptism, if not of the Lords Supper, when those three, or foure things before-said were required in persons baptized? The Lord cleare this in his good Time to all his people.

234 Object. 33th. Object. Whereas of the Lords Supper, it was said, that it belongs to Disciples in that Notion. It appears rather, that the



*The Lords Supper, and Censures  
belong only to the Christian par-  
ticular Churches, to be administered  
there, and there only.*

*Answ. 1. If there was no par- 1. Answ<sup>r</sup>  
ticular Christian Church, till af-  
ter Christs death; and yet that  
Christs Disciples did lawfully en-  
joy it; then Quere, whether it  
were, as Disciples gathered one of  
the world?—*

*2. When in one City, there 2.  
were seven particular Churches,  
or Congregations; and now all  
become one, and do enjoy the Lords  
Supper, and Censures in three,  
or foure, or five places: Then Que-  
re whether this be done, as Disci-  
ples so gathered?*

*3. If One large Church, 3.  
through Persecution, or otherwise,  
be enforced to meet in two or three  
Companies, in each of which there  
are some fit to publish the Gos-  
pel of the Covenant, and enjoy it:*

Then *Quere*, whether they then must be deprived of that Token of the Covenant, the Lords Supper?

4.  
Pag. 102.

4. I have shewed Grounds why we should judge, that those *Congregations* which are called [ 4 ] *Independents*; are indeed *True Churches* of God: and so that lawfully they may enjoy the *Lords Supper*, &c. and therefore that other Churches, that have been *Baptized* since they believed, may and should upon all occasions, have and hold *Communion* with them.

5.

5. I *Quere*, whether if some of the Members of divers Churches, and a *Teacher* of another Church, be in a Ship, or otherwise, cast together for some weeks: whether at their desire, he may not administer the *Lords Supper*, as well as preach to them?

*Blessed*

Blessed be the Lord, who  
 shortly will take away and  
 destroy the face of the Co- 16. 23. 7.  
 vering, that as yet is cast o-  
 ver all people, and Nati- Joh. 34-  
 ons. And that will teach me 31.  
 what as yet I see not. And  
 I hope he will raise up some, to  
 help me, in some things here  
 propounded.

And if any shall shew me,  
 wherein I have erred, I hope it  
 shall be as precious Balme un-  
 to me: and that I shall be wil-  
 ling publickly to rectifie,  
 what I publickly have failed  
 in.

I know there are many grac-  
 ious soules, that are otherwise  
 minded in many things, that  
 herein are laid down: I would not  
 that

that any the least occasion should be taken hereby, of any prejudice at all, to them ; But rather, of the more love and tenderneſſe to them ; ſeeing hereby you may diſcerne ; how many Objections ſome, or others of them have, againſt ſuch Communion, as we have ( for ſome yeares ) practiſed &c. Who by hearing ſuch Answers to them, as here are given, though ſome have been well ſatisfied ; Many others are not. It is God that muſt perſwade Japhet, to dwell in the Tents of Shem : I hope by their reading, and pondering hereof ; the Lord may ſatiſſie them. The day is neere approaching, wherein he alone ſhall be exalted.

This

Gen. 9. end.

Iſa. 2. 17.

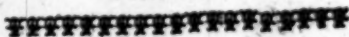
(203)

This is matter of joy to all that  
love him: as it hath been for  
many yeares, to

H. J.



A





## A Postscript.

I Had hoped herein to have  
Inserted these things fol-  
lowing, which now I want  
time to finish, which I hope  
may be put in the *second Part*.

Viz.

*An Antidote against the  
payson of the (Ranters)  
so cal'ed.*

*Of Meditation.*

*Of Prayer*

*Of the Head-Covering.*

*Of laying on of Hands, &c.*

## FINIS.



## ERRATA.

**T**He *Lover of truth*, is intreated before his reading this booke, to caule this Errata to be corrected, to prevent disturbance in his reading.

Pag 3. midst: how thest read it, how theree two last lines, read, end of & *πρωτιστα* p. 18. last line was, *r. i* was. p. 36. *night* the end. *r.* Hence be Antidote. p. 48. l. 9. *r.* live. p. 60. l. 12. 1 Cor. 14. 4. *r.* 1 Cor. 1. 14. p. 62. l. 1. O *r.* O. p. 66. l. 3. a fine *r.* 5. 14. p. 78. l. 16. *r.* In Baptisme. p. 82. l. 7. *r.* by de- p. 85. l. 17. *r.* so limir, l. 18. *r.* & c. to p. 88. l. 3. *r.* learning, l. 12. *r.* ply p. 89. 15. & 90. *r.* a right baptizer p. 92. 6. *r.* Groats p. 96. 2. *r.* nor lay, l. 17. *r.* Act. 15. 8. l. 18. *r.* are Nullities. p. 99. end *r.* aly. Buca for 137. p. 105. 1. *r.* that [ 1 ] [ 2 ] p. 119. l. 8. trow, *r.* how, p. 127. l. 1. *r.* 1649, p. \* 133. Qu. Ant. are misplaced. p. 129. 1 la. 4. *r.* 1 Jo. 4 p. 152. mid- l. 14. or *r.* for them. Y. l. 22. *r.* by him, 162. l. 16. *r.* The case, 173. end, W. R. *r.* W. K. in some copies, p. p. 155. l. 1. *r.* Saints are debar'd from performing all, p. 168. l. 7. *r.* renting *r.* after p. 28, is p. 119, to 134. for 129. to 144.

Besides mispoyntings and a few literali fault's.

In the Margent p. 4. *r.* 1 Cor. 12. p. 37. l. 1 *r.* 2 Pet. 1. 2. p. 48. l. 3, 4, 6, 12. Gal. 6. 1, 2. p. 87. l. 2. *r.* Scripture, p. 116. *r.* Act. 8. 14. 17. p. 125. for 135. l. 25. *r.* And with what saith 1 p. 152. *r.* Rom. 2. 15.

A  
**STOREHOUSE**  
 Of Provision, to further Resolution  
 on in severall **CASES** of  
**CONSCIENCE,**

And Questions now in Dispute;  
 for some help to such as need, untill  
*further satisfaction may be given, viz.*

About living above **ORDINANCES,**  
 &c. [With a Remarkable Example, of the  
 Restoring of a Backslider from them.]

About generall **REDEMPTION.**  
*It has one should believe, that judgeth  
 himselfe Carnall?*

Quest. by a Jew, about Knowing, and impro-  
 ving Christ.

About **SEPARATION**: Offences: Baptisme,  
 and its Use.

About Communion with unbaptized.

About joyning in prayer, Baptisme of a Jew.  
 With other Particulars, expressed in the **TABLE.**

*The first Part.*

By **H. IESSEY**, a servant of *Iesus Christ.*

**L O N D O N,**

Printed by *Charles Sumptner* for *T. Brewster*  
 and *G. Mims*, and are to be sold at the three Bibles in  
 Pauls-Church-yard neere the West-end 1670.



1 *Ti.* 2. 3. 4. *Mar.* 16. 15. *Luk.*  
10. 5. 2 *Pet.* 3. 9.

Fourthly, By the warrantable  
Partners of the *Saints* in the Scrip-  
tures. who performed this Duty. *Act.*  
8. 1. 4. *Acts* 11. 19. 20. 22.  
*Acts* 27. 39.

2d. Especially  
to their owne  
Family.

Conclusion 2. This Duty the  
*Saints* are to performe in a more spe-  
ciall manner, towards such as they  
have any more speciall relation unto,  
or that by any bonds, we are more  
bound to tender the good of: as those  
that are our owne, especially those  
of our owne family. 1 *Ti.* 5. 8. *Gen.*  
18. 19. *Ios.* 24. 15. *Psal.* 101. 2.  
6. 7. and the fifth Commandment.

Viz. The  
word, spirituall  
Discourse,  
Prayer, Praise.

Conclusion 3. These (amongst o-  
thers) are lawfull meanes of further-  
ing good; and may, and should be  
used (as opportunity is, and as wis-  
dome shall direct) towards the par-  
ties above said, whether of our owne  
house, or others, namely *Reading*  
or opening the *Scriptures*, *wher-*  
*ing them*, or applying them to  
such. *Acts* 11. 19. 20. *Deut.* 6. 6.

Reasoning

*Reasoning* and discoursing about  
spirituall things. *Acts* 11. 19, 20.

*Acts* 18. 4, 5, 25, 26, 28. Yet,  
though to wicked and wretched  
ones: exhorting, perswading, or  
beseeching such, *Acts* 19. 1. 9.  
*2 Cor.* 5. 11. 20. *1 Tim.* 2. 2, 5.

*Praying* to God, or *praising* God:  
and that, not inwardly and secretly  
only, but with outward expressions,  
with an audible voyce; this being  
one good meanes that the Lord useth  
for affecting others, convincing, a-  
basing, and instructing of them;  
through there be none but one or two  
believers amongst many that are un-  
regenerate, or wicked Persons. This  
did *Paul* amongst the rude Saylers  
and Souldiers. *Acts* 27. 35. so *Da-  
vid*, *Psal.* 119. 46. This did  
*Steven* amongst many opposers, be-  
ing alone: he kneeled down amongst  
them, and prayed to the Lord with  
a loud voyce, in their behalfe: *Acts*  
7. 59. 60. *Acts* 26. 27. 29. so  
*Paul* also, *Act.* 28. 8.

*Conclusion 4.* As all these, and

*All these, especially to their owne house.*

such like spirituall meanes; may be used for spirituall good towards others, as opportunity is; so they must be used by the faithfull, especially in their owne Family, towards their Children, and household, and such as they have speciall relation unto: as Abram. Gen. 18. 19. Hester. 4. 16. Ioshua 24. 15. 2 Tim. 3. 14, 15. 1 Tim. 5. 8. doe prove by consequence: for if temporall, then spirituall good things (such as are before named,) are to be procured or them.

Yea, and as I conceive these Duties [of instructing the household to [\*] leare and serve the Lord, and of provoking, and [a] urging them, and of prayer, and giving thanks,] are not onely required of the Lord to be performed by the faithfull; but are also required of him at the hands of all Parents, and Masters of Families whatsoever, even of the [b] unregenerate: so farre as they may be convinced by their Naturall Conscience, and by the Creation and pro-

\* Eph. 6. 4.

a Gen. 18. 19.

Tim. 3. 19.

Exr. 7. 25, 26

b Rom. 12. 15.

v. 2. 1.

Jer. 10. 15.

Providence of God. *Rom.* 1. 18. 21.  
c. 2. 14. *Acts* 17. 24. 27. which  
Duties, if they neglect, they slight  
and reject Gods sovereignty over  
all creatures, and provoke him to  
wrath against them thereby: and  
therefore must give account for that  
neglect, 5th. Commandment. 2  
*Cor.* 5. 10, 11.

*Conclusion.* 5. Such spirituall  
Duties as are before named, may be  
performed in any place, when oppor-  
tunity serves, 1 *Tim.* 2. 8. it may *in any fit place.*  
well there be rendred *in any place*;  
as the same word elsewhere is to be  
taken. *Math.* 19. 26. *Mark.* 4.  
23. *Psal.* 102. 2. *Ezek.* 18. 11.  
with v. 13. 14. If *in any place*, then  
upon occasion, even in *Consecrated*  
places; when the opinion of more  
holinesse there then elsewhere, ought  
seasonably to be *abolished*: as the  
Church in Jerusalem with the Apo-  
stles met in the *Temple* there, after  
Christs death: *Acts* 2. 36. 42.  
46. with *Iob.* 4. 21. *Col.* 2. 14.  
20. Thus *Paul* in *Athens* on  
*Mars-*

*Mars-hill, Acts 17. 17. 22, the earth being the Lords, and nothing uncleane of it selfe. (But this must be with some CAUTIONS, that follow the eighth CONCLUSION.)*

*1 Cor. 10. 28. Romans 14. 14.*

*1 Cor. 9. 21, 22.*

*These Saints  
may joyne.*

*Conclusion. 6. In what places soever spirituall Duties are lawfull to be performed, there the Saints, (one, or mo) may lawfully joyne in any warrantable service for edifying. For instance; If Paul might preach on Mars-hill, (a place dedicated to that Idoll-God Mars) Acts 17. 22. or if Peter might preach and pray in the Temple, after Christs death had abolished its holinesse, which many law not; (Acts 5. end. Acts 2. 24. 46.) Or if Paul might pray, or give thanks amongst them in the ship Acts 27. 35. then one, or two, or more of the faithfull might lawfully joyne together in the Duty with them; two Cautions being also here observed. (Personall failings argue not communion therein, by others present.)*

*Conclusion 7.* Where the Saints cannot performe all the Duties that Christ calls for purely, and where the Church is disorderly, and confided in the duties, that are proper and peculiar only to Churches (as in the Church-Censures, and Government, the Churches Offices, and officers, the Lords Supper, &c.) there the Saints are called to forsake such a Church-State, & to seek to enjoy all purely else-where, either in the same place, as *Acts 19. 1. 8, 9. 1 Cor. 1. 1. & 11. 2. 23.* with *Acts 18. 1. 4.* or elsewhere. *John 15. 14. Psal. 119. 6. 2 Chron. 11. 14. 16.* with *13. 9, 10. Revelations 8. 4. Eph. 5. 11. Psal. 84. 1. 10. Eccles. 4. 10. 1 Kin. 8. 53.*

*Conclusion 8.* Though there may be a lawfulnessse and usefulnessse of such performances: yet is there great danger of manifest sinne, in or about the same, if some *Cauti-* *Eight Cauti-* *ons* be not observed: which should *ons* herein. not cause us to neglect the *Duty*, but to looke up to Jesus Christ as  
for

for to pardon our failings, so for his  
inabling us therein.

The Cautions are these :  
namely, touching the

1. *Persons* with whom we  
joyne.
2. *Adjuncts* of the Duty.
3. *Manner* of expression  
therein.

1. *Of Persons.*

1. *Caution.* Touching *Persons*  
with whom we performe Duty, or  
joyne therein; we having a *Liberty*  
that we may doe it amongst all sorts  
of people, as aforesaid, we are to  
make use of this *Liberty*, where in  
Christian wisdom we judge God  
may thereby have glory, we or o-  
thers may receive good, or to pre-  
vent the contrary. Whereas if it  
appears, that generally they will  
scoffe at it; Such *Pearles* are too  
good to be cast afore *Dogs*, and  
*Swine*. *Matth.* 7. 6. but we must  
not count all that are unregenerate

in that number; for that's contrary to that is manifested by those Scriptures before cited, in the first, second, third, fourth *Conclusions*.

2d. *Caution* touching the *Adjuncts* of the duty, or things accompanying it. We must beware that we yeild not to any unlawfull or inexpedient condition or action, for the performance thereof, or joyning therein: as to countenance the *Masse*, or any *superstitions* or inexpedient *Gesture*, to the end we may heare good Sermons, &c. For, we must not doe the least evill though to injoy, or doe the greatest good. *Rom.* 3. 4. no pretences will serve in that Case. *1 Sam.* 15. 15. 20. 22. *Ier.* 8. 9.

2. *Adjuncts.*

3d. *Caution*. Touching the *Manner* of expressions especially in prayer: in a Church of *Saints*; he that prayeth in the name of the Church, may use generall phrases, as *We*, or *Us*, &c. As, *we beseech thee*; *we confesse*; *we blesse thee*; in petition, in confession, or in thanksgiving;

3. *Manner of expressions in Prayer.*



ing; though many others *unregenerate* come into their assembly, and be with them; seeing it is the prayer of the *Church*. But in some other mixed company, though prayer may be, yet not without *Cautions*.

Some things are generall, and concerne all, whether regenerate, or unregenerate; These may be mentioned in generall; yet warily expressing that *in the name of all* present, which belongs to *all*; and no more: as to this effect: First in Petition; *O Lord remember poore wretches in Mercy; Convince us of our sinnes, our emptinesse of any good or ability to doe any thing aright; Satisfie us: Reveal thy selfe, thy Sonne. thy Mysteries of Christ unto us; Direct, protect, provide, blesse us in soule and body with all necessities; our Land, All our Rulers, all thy people, Churches, Sufferers; Fit us for all tryalls, &c.*

Secondly, In Confession: *We are by nature thine. We have sinned against*

*Directions  
here.*

against Law, Gospel, Spirit; neglecting and omitting many opportunities; failing in Duties; we deserve thine anger, thy wrath; we have cause to bewaile; our minds are very blinde, our hearts hard, soften them. &c.

Thirdly, So in Thanks: *What* cause have we to be thankfull? that when we deserve thus yet thou hast spared, loaded with benefits, us, our Land, our Rulers, friends; formerly, this day, &c. Such like expressions: rather then to say in the name of all; *We beseech thee; we confesse, we blesse thee, &c.*

2. Some things are proper to the Regenerate; Some things to the unregenerate; which have need to be accordingly expressed; and not confounding them; but using such Distinct expressions as these, or the like.

First, *What wonderfull Mercy* it is, that thou hast quickned any of us; that were all as dead as others, and given us thy Sonne, and  
all

3.

2.

1.

all things of me, thy servants,  
 whose hearts thou hast renewed,  
 &c. Desire we may walk worthy,  
 &c. Or, where thou hast begun  
 that good, worke, goe on. And  
 where thou hast not begun, Oh  
 that thou wouldest begin! Make  
 such restless, Let not any earthly  
 comfort satisfie such. Oh quicken  
 such, &c. and the more thou hast  
 done for any of us, oh that we may  
 be the more humble, faithfull, gen-  
 tle, patient, meeke, abounding  
 the more in all good! &c. not de-  
 spising others, but rather admir-  
 ing the riches of thy grace to us,  
 who were as bad as others by na-  
 ture; therefore as a gracious God,  
 be pleased to remember the aged,  
 the fruit of the wombe, the sick,  
 such as are married, and the affe-  
 ctions of us all, &c. this day, and  
 the rest of our few dayes; At last  
 receiue us to thy selfe, &c. for the  
 Lords sake, or for Iesus Christ his  
 sake; or, for the merits of Christ  
 Iesus thy deare Sonne, in whom  
 thou

thou art well pleased; or in whom thy soule delighteth, &c. rather then confusedly to say in the name of all; *We blesse thee for our regeneration, for our Interest in thy Sonne, our Sanctification, &c. Or ob Lord our God, &c.*

Quest. 1. But here a *Question* or *Quest.* 1<sup>st</sup> two more may be moved, that had need to be resolved. Suppose the *Mr. of the Family*, or some other party that prayeth, where I am in company, shall not observe these Cautions: what should I then doe?

*Ans.* This may be his failing for want of some light in this particular, but is no sufficient let or bar to me: this not being my sinne, but his personall failing. As suppose the Preacher, whom I occasionally heare for my edification, shall call the place here, where the mixed multitude doe meet, Gods house, his Temple, his Sanctuary: or one that I joyne with in Discourse; if he calls one *Day Sunday*, another *Monday*, or

*Ans.*  
If the person  
praying observe  
not the Cauti-  
ons.

M

speake

speake of such *holy dayes*, &c. Is this a sufficient cause that I should not hear him, or joyne in discourse with him? I think not, if I be a member of the same Church with such a one, or judge him faithfull, it is my Duty in my place to seeke his information, by the best means I can: if he be no member of a gathered Church of Saints, nor I bound by some other relation to him, then I am not tyed to it; but free to speak to him of it, or to forbear, as there is hope of good, or feare of some hurt some way by speaking of it to the party; the cause in this and the former, is in this alike, in the kind; though the Degree of our trouble be the more in prayer, it may be our grief, and not our sin.

*Quest. 2.*

*[he be un-  
swayed.]*

*Quest. 2.* But suppose I feare that he that is the mouth in prayer, is unsound at the heart; or prayeth coldly, and faileth much in it; what should I doe?

*Ans.*

The Acceptation of the prayers of such as joyne with others, depends

depends not on the soundnesse or unsoundnesse of the other party; or on his fervency or coldnesse. *Every man must give an account to God for himselfe. Rom. 14. 12. Gal. 6. 5. Ezek. 18. 20.*

2. Where it is the Husband, Father, or Master, &c. that prayeth, there is a neerer tie to the household, or Sojourner: there or else where, if I be fully perswaded that my joyning with them, tends to Gods dishonour, or to their prejudice, or hurt; its more wisdom to forbear: But desiring Gods direction, if it seemes to tend to Gods honour, or prevent his dishonour, and prejudice against my selfe, or the truth; or to further their good, with whom I pray or joyne, I no wayes partaking in their sinne; there I may and ought to joyne with such. Now my bare presence when and where I am called to be, and I ought to joyne, (as in the last Case) cannot make me partaker with the sinne or failings of others there, unless some other way, I te-

like my liking to them, or inwardly  
 approve them, or neglect admonish-  
 ing such, as I am bound to admo-  
 nish. As when I am called to buy  
 and sell things in a shop or Market,  
 and heare many oathes, and sinfull  
 expressions, or see unseemely fashi-  
 ons, or the like; doth my bare pre-  
 sence there, make me partaker of  
 such finnes? No sure; my calling  
 there, is my warrant; it may be my  
 griefe, but not my sinne, as afore-  
 said.

*Thus you have my present  
 thoughts in Answer to your two  
 Questions; That which we see not,  
 the good Lord teach us, and give us  
 a right understanding in all things.*

~~XXXXXXXXXXXXXXXXXXXX~~

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A

# LETTER

From some Christians in  
LONDON,

To Further  
LOVE among Chri-  
stians in the COUNTRY,  
That by some Difference in judg-  
ment, had disturbances, hin-  
dring Edification.

Written Anno 1642.

To the Church of God in C.  
*The Brethren of severall Churches  
in London, desire increase of  
Love, with growth in all Grace,  
through the Knowledge of our  
Lord Iesus Christ.*

Right Dear and Beloved,

O Ur hearts have had great cause  
of rejoycing, having heard  
M 3 of



of that abundant *Grace* and *good-  
nesse*, that the God and *Father* of  
our Lord *Iesus Christ*, hath mag-  
nified towards you in him, in giving  
you the sweet favour of the *Know-  
ledge* of his Deare Sonne, and of  
his Church [*a*] *Order* and wayes:  
and willingnesse alio and readinesse  
to [*b*] *joyne* together in his Name,  
to walk therein.

Col. 2. 5.

Acts 9. 26.

c. 5. 13.

Matth. 18. 15.  
20.

Mat. 13. 28.

2 Cor. 12. 3.

2. 11.

But alas; how hath our *joy* been  
abated, and our sorrow in your be-  
halfe increased, since we have heard,  
how the [*c*] *Envious one* (the De-  
vill) through his [*d*] subtilty, hath  
sowpe *Tares* of division amongst  
you!

Eph. 4. 16.

Jam. 2. 15.

Jam. 4. 7.

Full well he knoweth, that *Love*  
tendereth to [*d*] *Edifying*, and to  
the *enlarging* of Christs King-  
dome; and so to the destruction of  
his owne. His usuall course there-  
fore is, (as it still hath been in [*e*] se-  
verall Churches) to seeke to make  
Breaches upon love, and that with  
great and lamentable successe. Thus  
did he of old, and still he doth; some-  
times

times by meanes of Differences of  
*Judgement*, so causing *Difference*  
 of affection, (*Rom. 14. 2. 4.*)  
*Sometimes* by too much exalting of  
 some *Teachers*, to the despising  
 of others, (*1 Cor. 1. 10, 11.*)  
*Oftentimes* by so [f] *diseasing*, or f<sup>r</sup> *Tim. 6. 4.*  
 madding of people, as to cause a *Greek*,  
*dotting upon Questions*, and *strifes*  
*about words*; (as if that were the  
 only or maine thing to be looked at,  
 and contended for:) *whereof com-*  
*meth envie, strife, revilings,*  
*evill surmisings, perverse dispu-*  
*sings, &c.* filling the head with no-  
 tions, and expelling from the [g] *Heb. 13. 9.*  
*Heart* holy affections; as wooll  
 experiences still declare.

We therefore beseech you, *Deare*  
*Brethren*, if [h] *there be any h Phil. 2. 1.*  
*Consolation in Christ*, if any com-  
 fort of Love, if any fellowship of  
 the Spirit, if any bowells and mer-  
 cies; that you would study to ful-  
 fill our joy againe. Oh looke up  
 to our Lord *Iesus Christ*, that he  
 would fill you from his [i] *ful- i Col. 1. 19.*  
 M 4 *nesse, Col. 2. 9, 10*

- ness, with Wisdome, Love, and  
 & Col. 3. 12. [k] humblenesse of minde; that  
 13. you may not give [l] place to the  
 1 Eph. 4. 27. Devill, and his devices; nor to  
 any selfishnesse, or any unteasonable  
 or disorderly love-hindring, or  
 relenting Course whatsoever, under  
 appearance and thoughts of [m]  
 Gal. 4. 17. zeale for [n] God and his Truth.  
 Rom. 10. 2. But that wisely \* marking, warn-  
 \* Rom. 16. 17. ing, and (if caule be) || with-  
 || 2 Thel. 3. 6. drawing from such disorderly  
 11. Rom. 16. 17. make-bates, and [\*] division-  
 2 Tim. 3. 3. makers, and yielding up your selves  
 wholly to Iesus Christ, who hath  
 || 1 Thel. 5. 9. || bought you with such a price;  
 10. you may be lead by his good Spirit,  
 \* Phil. 1. 9. to \* abound in love more and more;  
 \* 1 Cor. 13. 7. and in love to [o] beare with each  
 Col. 3. 13. other, and forbear one another,  
 so farre as the Lord would have you,  
 p Rom. 14. 3. without despising, [p] judging,  
 7. 10. or condemning one another, in such  
 things wherein you differ in judge-  
 ment, and so in practise; accord-  
 ing to the Rule of Christ by his A-  
 postle, Rom. 14. and 15. and Co-  
 los.

*1st. 3. 16. and Phil. 4. 2. which*  
*places, though [q] you know them, 1st Pet. 1. 12.*  
*we reminde you of, and commend & 3. 1.*  
*to your further serious considerati-*  
*on. Beseeching each of you in the*  
*Bowells of Jesus Christ, that you*  
*would measure [r] to others, and 1st Tim. 7. 2. 12.*  
*so deal with them in all such Cases,*  
*as you would be dealt withall in*  
*the like; forbearing to urge others,*  
*and to presse on them, what at pre-*  
*sent, they being otherwise perswaded*  
*of, are not then [s] capable to 1st Cor. 9. 12.*  
*receive; as you your selves in such*  
*cases would have others forbear 12.*  
*you, till there be a fitter season.*  
*Considering, that through the Dregs*  
*of the old whorish Cup, that our*  
*Fathers and we have drunke off;*  
*there remaineth in us still, such a De-*  
*gree of [t] Drunkennesse, whereby 1st Rev. 17. 2.*  
*we are apt to be still, (as we have*  
*been,) as confident and obstinate*  
*(even to death) in an [u] error, 1st Act. 26. 9.*  
*as others are of the Truth. And in*  
*that time, we cannot endure to be*  
*crossed and thwarted; till the Lord*  
*shall*

shall make us *sober*, and capable;  
 w Phil. 3. 19. and then [w] *reveal even that un-*  
*to us.*

Now that we might not be want-  
 ing in any duty of *Brotherly love*  
 towards you, we have thought good  
 thus to write unto you; and here  
 a Acts 11. 12. withall to [x] send unto you, our dear  
 & 15. 2, 25, and faithfull *Brother* — the *Bearer*  
 32. hereof, who is desired purposely to  
 a Acts 16. 4, 5, come unto you; to *exhort, beseech,*  
 a Cor. 8. 19, and in the Spirit of love and meek-  
 22. nesse, to *perswade* you hereunto,  
 as the Lord shall direct him. Hum-  
 bly entreating you, in the name of  
 our Lord Jesus, that you would re-  
 j Rom. 16. 1, ceive [y] him in the Lord in all  
 2. love, as *becommeth Saints*; and  
 accept of this our love towards you,  
 and of his holy endeavours, of fur-  
 r Mut. 5. 9. thering what in him is, a [z] blef-  
 sed *Peace* and sweet *Harmony* a-  
 mongst you. And therefore that  
 a Heb. 12. 16. you would earnestly *seek* and [a]  
 Greek pursue after *peace and Love*: least  
 Six sad conse- by your disunion and disagreeing,  
 quences of Dis- theie sad and lamentable Conse-  
 agreement of quences  
 Believers.

quences should ensue.

*Viz.* 1. Least [*b*] *Satan* our watchfull and subtile Adversary, should get a greater Advantage against you and us, then as yet we are aware of.

1 Pet. 5. 8.

Eph. 4. 26.

with 27.

2 Cor. 2. 11.

2. Least it be told in *Gath*, and published in the *Gates of Askelon*, lest the *Philistines* rejoyce, lest the *uncircumcised* triumph [*c*].

2 Sam. 1. 20.

3. Least the *Holy Spirit* of God, (by which ye are sealed to the day of *Redemption*;) should be grieved by you [*d*].

4 Eph. 4. 37.

10, 31.

Eph. 1. 13.

4. Least the [*e*] *Churches* of *Saints*, and all such as wish well to *Zion* should be sadden by you, whom you should not make sad.

1 Cor. 14.

33.

2 Cor. 2. 2.

Eze. 13. 22.

Psal. 35. 27.

5. Least hereby there be stumbling blocks laid by you, in the way of the [*f*] *blinde*, and so you [*g*] turne back many from the pure wayes of the Lord, to walke in crooked and dangerous pathes.

Lev. 19. 14.

Deut. 27.

1 Sam. 26. 18.

19.

2 Pet. 2. 2.

6. Least thus the *Name* of our *God* that is called upon us, which we

8 Rom. 1. 10.

24

Exek. 36. 20.

23.

*The Con-  
clusion.*

9 Col. 3. 12.

13.

10 Mat. 18. end.

(Which is  
spoken first of  
his visible  
Church; as  
much as of any  
others.)

*1 Precious  
Fruits of  
Love.*

11 1 Cor. 8. 1.

Eph. 4. 16. 1, 2.

12 Jac. 4. 1. 5.

7.

13 1 Pet. 2. 15.

14 1 Pet. 4. 8.

14

we should exalt and glorifie, *should*  
by meanes hereof be dishonoured  
and, [b] *Blasphemed.*

Now the God of Peace, that  
gave his owne Sonne to the death  
for us, to reconcile us to himselfe  
when we were Enemies, *prevent*, or  
*heal*, all these and the like Evills,  
and make you like minded one to-  
ward another, that you may as the  
[i] *Elect of God, put on humble-  
nesse of mind.—forbearing one an-  
other, and [k] forgiving one an-  
other, if any have a quarrell a-  
gainst any: like as Christ Iesus  
forgave you; (even ten thousand  
Talents,) That [l] so by loves a-  
bounding among you; First you  
may be greatly edified [m] and en-  
creased, Secondly, [n] Satan may  
be resisted.*

*Thirdly*, the [o] Adversaries of  
the Saints and Truth, may have  
their mouthes stopped.

*Fourthly*, that [p] the Spirit of  
Glory and of God may rest upon  
you.

*Fifthly,*

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*Fifthly*, that that which is [g] <sup>9<sup>th</sup> Heb. 12. 13.</sup> *balting, may not be turned out of the way, but rather may be healed.*

*Sixthly*, [r] that the Churches, <sup>Psal. 35. 27.</sup> of Saints (and their *welwishers*) <sup>Psal. 70. 4.</sup> may say, *let the Lord be magnified.*

That at the *returme* of this our *Brother*; we may hear such joyfull tidings, (which we are not out of hopes of,) that with *one Mouth and Heart* we may glorifie our God: Which is the humble and earnest request of

*Your tenderly loving, (though  
now upon this occasion, sor-  
rowing Brethren.)*

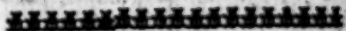
*H. J. T. T. R. S.*

*R. C. J. J. W. R.*

London the 3d. Month.  
the 12th. day, 1642.

*MOE*





M O E  
O B J E C T I O N S  
A N S W E R E D,  
A B O U T  
C O M M U N I O N

Together

*By Believers that differ about*

BAPTISME:

Which should have bin  
put before the last line  
of page 128. ]

*Object. 18.  
To pag. 128.  
putting out the  
last line.*

*Obj. 18. I Must have no fel-  
lowship with the  
works of darknesse, nor partake  
with them in their sinne; but I  
must bear witnesse against them.  
Ergo,*

*Ans w.*

*Ans.* This *Objection* sup- *Ans.*

poseth, First, that it is their grosse sinne, thus to hold forth the Lords death, unlesse they doe that first, which they have not faith to doe.

Whereas the contrary is proved in *Answers* to the third, fourth, sixth, 12th, 14th, and 15th. [a] *Obje-*

*tions* before, as there you may see.

a See pag. 86;

87, 97, 98.

with pag. 110.

Secondly, *It supposeth*; that if

112, 116, 117.

such as are about Ordnances, in knowledge and practise more right and sound, doe hold Church-fellowship with such weaker Christians therein, that it is a sinne. The

contrary is proved [b] before, pag.

b pag. 123.

123. and that the debarring [c] of

108.

such is a sinne. pag. 106, 111.

c Pag. 106.

111.

Thirdly, *It supposeth*, that against such weak ones, I must bear witness by debarring them, or leaving them. See the [d] contrary, pag.

d Pag. 108.

108. 123. And if I must still leave

133.

such, where shall I stay long?

Object. 19. We must not be Object. 19.

(1.) confusedly mingled with

(1.)

such: For God is the God of (2) Or-

(2.)

der.